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THE UNITARIAN

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THE UNITARIAN

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"WHAT'S IN A NAME?"

A SERMON PREACHED BY REV. MARION D. SHUTTER, D.D., CHURCH OF THE REDEEMER, MINNEAPOLIS, MINN.

"Tell me, I pray thee, thy name."—GEN. xxxii. 29.

The text comes from the story of Jacob's wrestling. The narrative itself is simply the garb in which the writer has arrayed a great truth. We need not accept the literal form of the tradition, nor receive as unquestionable its outward elements. It is not to be supposed that the Great God whom the heaven of heavens cannot contain ever engaged in a physical contest with one of his creatures, any more than it is necessary to suppose that there was a personal devil in the wilderness of Christ's temptation. There are deeper facts that lie beneath those crude conceptions, as pearls of great price enclosed by the oyster's homely shell. There is something more in this story than a trial of strength between an earthly and a heavenly athlete. It records the mental struggle of an earnest soul. It is a battle with doubt and darkness and remorse. The wrestling is within, and not without. The form of the story was for a childish age. The conflict that took place in the heart of Jacob goes on forever, rages anew in every heart that "has loved, has suffered countless ills," that is filled with perplexity and torn with sorrow. Let us go deeper than that which the writer fancied till we come to that which the patriarch felt.

Through the darkness that enthralled his soul on this night of anguish Jacob felt the palpitations of a stronger power than himself. He felt that in it all there was some one mightier than he; but for what purpose that power now strove with him, he knew not. Whether that power was good or evil, he could not quite determine. So he exclaimed, "Tell me thy name." "Wherefore dost thou ask my name?" is the only answer. If opportunity had been given for Jacob to reply, we may imagine that he would have spoken upon this wise: "Tell me thy name, that I may know who thou art and what thou art. Thou dread, mysterious being that I feel in the darkness, give me some word that shall reveal the secret of thy nature. I know not wherefore thou art come, or whether thou art good or evil. Tell me thy name, and my questionings shall be answered, my doubts removed. Tell me thy name, and I shall know the purpose of this night of bitterness. Tell me thy name, and I shall be satisfied."

If Jacob could have been told the name for which he asked, that would have ended the conflict, so far as he was concerned. He would either have put the battle aside as the temptation of some malign spirit or have classified it mechanically as a "providence of God." In either case, the spiritual value of the wrestling would have been taken away. If he had received the name at first, the whole meaning of the experience would have been destroyed. But it was precisely this request that the unseen wrestler refused to grant. "Wherefore dost thou ask my name?" It is just because the name *would* satisfy thee, O Jacob, that I cannot give it. It would defeat the whole purpose of the conflict. Wait till the struggle is over, and thou shalt know. Through the struggle itself thou shalt find out. The event of it all will reveal the name of him who wrestles with thee upon the banks of Jabbok. "And he blessed him there." The wrestler gave his blessing, but not his name. Sorrow is turned into joy, anguish into gladness. In the new spiritual rapture that filled his soul when the morning broke, in the rising of the sun behind the sun when he passed over Peniel, Jacob no longer

needed to ask the question, "What is thy name?" He had found it. He had found it in the only real and true way. He had found it in the harvest of joy that sprung from his sowing of tears; and he exclaimed, "I have seen God face to face." He found the name, but he had to find it for himself. When light and hope arose upon his darkness and despair, he knew, as he could have discovered in no other way, that God had been with him from midnight to morning.

The great and eternal lesson taught by this circumstance is, *that it is better to find a name at the end of an experience than before it;* that it is better to have the blessing of God than to be able to repeat his titles; in short, that it is better to have realities than words. Titles and labels are well enough; but Jacob is taught, in this night of reckoning with his soul, that he must have something to name before he can name it, that he must have an experience of God, before he is authorized to wear upon his bosom the flashing jewel of Jehovah's appellation. And we must all learn to find God in the heart before we bandy the swelling terms of the catechism and confession.

I. I do not say that names in religion amount to nothing: they do amount to something. But we must have a care. When we unduly emphasize them, there is a tendency to make our religion insincere or, at best, superficial.

Words and phrases must not be received at second-hand. They must not come to us by tradition. They must be wrought out in the forges of the soul. They must be found as Jacob found the name of God. We must never be satisfied with a mere name. We must have that out of which the name comes and for which it stands. Let us have the root of that which blossoms into the terminology. Let us find God and his eternal truth first, and classify them afterward. Let both be in our hearts before we attempt to describe them with our lips. "This people honoreth me with their lips," said the voice of God through his prophet, "but their heart is far from me."

1. Many people fancy themselves religious, when they have only learned a theological vocabulary, which skill and patience might also teach a parrot.

One could hardly be called a botanist who can only say, "endogenous" and "exogenous," or an expert in geometry when he has conquered such terms as "right-angled triangle," "hypothenuse," "radius," "circumference." But many people do think that they are religious when they can talk glibly about the "Lord Jesus Christ," "the will of God," "the depravity of the human heart," "the dear, dear Saviour," and the "precious word of God." They rattle on with such terms, over and over, until one grows sick and weary, and wonders whether they have the slightest idea what it is all about. Especially is this the case when we can see nothing in the lives of such persons to warrant all their canting chatter. Their religion is but a noisy stream of words, words, words. A little fellow was once asked, "What is the chief end of man?" He mistook one of the terms in his catechism, and replied, "To glorify God, and annoy him forever!" But he probably was not so far wrong as it might seem. I think that the chief aim of some people is to "*annoy* him forever," and the way in which this can be most effectually done is by the perpetual din of this "sounding brass and tinkling cymbal."

Another thing I have observed in some churches is that, when young people pass through what is commonly called "conversion," they lose their bright, fresh manner of speech, and begin to talk in meetings as if they were covered several inches deep with catechism. And, then, to hear their confessions! It really seems as if they must be a great deal worse than they were before, as if they had become converted to something gloomy and even wicked. You shall hear them tell of their "sinfulness," their "shortcomings," as if they were really as bad—well, as bad as people who have been Christians a great many years! All this is wholly artificial and unnatural. Such feelings are alien to a young and healthy heart. When religion begins in words, it ends in hypocrisy. "God's plan," says Robertson, "is not to give names and words, but truths of feeling." That night, in that strange scene, he impressed on Jacob's soul a religious awe which was to develop not a set of formal expressions which would have satisfied with husks the cravings of the intellect and shut up the soul. Jacob felt the infinite who was most truly felt when least named.

It is not by learning words and phrases that we can glibly repeat, it is not by definite propositions arranged in logical order, that we become religious, but by cultivating our feelings of love and reverence for all that is lovely and lofty. It is not by defining God that we come to know him, but by living a God-like life. It is not the supreme intellect that finds him, but the obedient heart. When religion begins in the heart, it will work out its own expression, so far as expression is possible. The chief care of him who wishes to attain a spiritual manhood must not be to learn words and phrases, however pious they may sound, but to cultivate right dispositions; not to commit a volume of theology, but to study that which is pure and lovely and of good report,—that which will make him more reverent toward God, more loving to his neighbor, more true to himself! Then let his new and growing life make words for itself!

2. I do not object to denominational names, so far as they express a real living idea or issue. I object to them when they are wholly bound up with past issues and are used to perpetuate divisions.

The name may be right and good; but, whether it be the name of a sect or of a truth, we ought to win it, if it is good, by experience and knowledge, not merely inherit it. Our fathers may have fought and sacrificed for it, but it does not become ours in reality until we have lived it. It belongs to us, not simply because it has been transmitted to us, but because it is the outgrowth and expression of our own hearts and thoughts. In the last analysis that only is yours or mine which we have ourselves experienced.

The flag of our country is floating upon some gala-day. A boy cheers for it, and is proud of it; and well he may be! But what does it mean to him? What does he know of it when compared with the old soldier who has fought for that flag on a dozen battle-fields? The veteran might speak to the boy in this wise: "My child, I am glad to see that you early begin to love and honor that flag. Let it always be your guide and inspiration. But it does not mean quite as much to you as it does to me. You look at that banner, and see simply the emblem of a country of which you are proud. But, as I look at it, I see in the blue field behind those stars the picture of a young man leaving his home at the call of that country when in danger. He bids farewell to his father and mother. He has been the strong staff upon which they have leaned; but he must leave them now, and he does it in silence and sorrow. Their trembling lips bless him as he departs. He hastens to the camp. I see him with thousands of others upon the march. They reach a strange country. I see them making their way through many a tangled wilderness. I see them under the cold stars, I see them under the blistering sun. I look again: there are clouds of smoke and lightning flashes of musketry. I see that young man in many another battle. At length he is stricken down, and carried to the rear. He is not dead, but he will never march again. He is sent home; and all the years that lie before him he hobbles through life on crutches. Do you wonder that I love it, when my career, written in my best blood, is inscribed on its folds?"

How proud a man is of his religious label! Let us not blame him. But how much does the name mean to him? What has it cost him? What has he put into it? How much of his life and thought has gone to make that name? What fiery trials have spelled it out? What sacrifices does it represent? Or is it only of value to him as it stands for some secular interest or some social position? The name will be really precious only as it sums up or embodies an experience that goes down to the centre of his being, only as it is inscribed in living letters upon his heart.

II. Not only is there danger that mere words and titles in religion may make us insincere or superficial, but that they may also make us exclusive and bigoted.

Here, again, we have need of the lesson that Jacob was taught,—that we must evermore and evermore seek realities rather than names.

1. Never allow a name to become a bar to investigation.

Do not refuse to hear what a man has to say, if he *has* anything to say, because you do not like his label. Let a minister, for example, speak of the universal love and goodness that fold this erring world like a beautiful mantle that can be trusted in all

worlds, and the heart of the hearer is glad, until some mail-clad deacon upon the watch-tower, on the look-out for heresy, suggests: "This is verging toward liberalism. Our minister will be a Universalist or Unitarian first thing you know." Then the mind of the hearer closes with a "bang." Instead of asking, "What truth has this man to teach?" he will stay no longer. The name frightens him. He wants a council called to try the minister for teaching "false and heretical and damnable doctrines." And, on the other hand, there are many liberals who would have just as little patience with Orthodoxy. The bigotry is not all on one side. Let truth stand on its own basis, by whatever name it may be known.

So, again, in science. To how many the names of Darwin and Huxley and Spencer are synonymous with all sorts of warfare upon religion! With many people, if you call a man a Darwinian or an evolutionist, you might just as well go a little farther, and call him the Prince of Darkness, and have done with it. For, if he believes that the universe grew through many ages, and was not manufactured in six days, they think he is trying to undermine Christianity; and they will hear no word of explanation. They cannot conceive that one may so hold the teachings of science as to entertain higher and better ideas of God and man. It is not what a man has to say, but what people call him, that determines whether he shall have a hearing. The terms "radical" and "conservative" are supposed to end all debate. Neither side thinks that there is truth enough in the other to warrant investigation. Real reformers—those who have the welfare of their fellows genuinely at heart—are often refused an audience, because they have been mistakenly classified under some term that belongs to the enemies of society. If a man proposes changes in existing conditions, no matter what the change may be, he is too often stigmatized as an "anarchist." Juliet did not know what she was talking about when she said that "a rose by any other name would smell as sweet." There is a great deal more smell in the name than in the rose, especially if it be a bad name. Nothing can exceed the power of a name to prejudice people. There was a time when the Puritans of New England called the Episcopalians "atheists" because they used the Book of Common Prayer. They could not conceive how any one could believe in God who read prayers to him out of a book.

What an important part nicknames have played in history! They have done as much as statesmanship and gunpowder. Every one knows how the terms "Black Republican" and "Copperhead" were bandied during the Civil War. And long before the epithet "Federalist" was used by way of reproach. It did not matter whether the origin or meaning of the derisive title was known or not: all that was necessary to awaken prejudice was simply to pronounce it. Judge Gaston of North Carolina relates that, in travelling on his circuit through the backwoods of the State, he learned that the people of a certain town had elected a Democrat in place of a Whig to serve them in the legislature. He asked the reason of this change, and his informant, an honest, rough-looking man, replied, "We didn't re-elect Mr. A., because he's a fetheral." "A fetheral!" exclaimed the judge. "What's a fetheral?" "I don't know," was the reply, "but it ain't a human!" An old writer well said, "You have only to paint an angel black, and people will surely take him for the devil." Give a man a name that frightens people, he may have truth and reason upon his side, but they will never listen. His voice will be that of one crying in the wilderness.

2. Never allow a name to become a barrier in the way of fellowship.

Many religious sects live to-day simply because they were once started, not because they are longer needed. They took names that at first justified their origin. The differences their names indicate, in many cases, no longer exist. But the name cannot be given up. This is why so many villages have more churches than they can support. This is why the question is so rarely asked, "What kind of a man is he?" but always, "What church does he belong to?" Not—"Does he love God and his neighbor?" but—"What is his label?" And very often the label ends the matter. "Well, I shouldn't think he would attend *that* church: that's all I want to know about him." Here are two lumps of quartz. One of them says of the other, "The idea that there should be any gold in that rough, angular-looking thing!" And the other

says, "That lump did not come from the same rock I did; and I'm very sure there can be no gold there." But after a while they are ground down in the mill, and the grains of gold are separated from the mass: they are melted together, and shine in the same jewel, adorning the same crown. We might as well be fraternal in this world; for whatever gold there may be in any of us, however we be divided one from another, will be brought together in the next world, to form a crown for the King of kings. And no one can tell then from what particular lump of quartz or from which church the gold came. If we have to live together at last in heaven, we might as well shake hands down here sometimes.

III. There is danger that we shall be satisfied with mere names in religion, and thus we shall cease to grow in our apprehension of things divine.

How little of the deepest truth can be expressed in words and names!

"Thought is deeper than all speech,
Feeling deeper than all thought;
Heart to heart can never teach
What unto itself was taught!"

There has never been a love worth having that could express itself completely. Never was there a true prayer that could voice the feelings to perfection. If you can tell all about your religion, it is not worth the telling. We cannot talk of it as we do of other matters, because it lies so much deeper. A clergyman relates: "I called once upon an old man suddenly threatened with death. He was a parishioner. We had met many times before, but for some reason had never spoken of religion. It never seemed to come naturally around that we should. If you judged by the ordinary standards, you would say that man had lived indifferent to these great themes. At that trying hour, as I stood by his bed in silence, he raised his dying head from his pillow, and simply said, 'I want to tell you, I feel—I am conscious—I have tried to live, —I can't tell you, but I know it is all right.' And then the tears came to his eyes, and he grasped my hand as if saying: *Do* you understand? *Can* you understand? And these few broken words were to me a better proof of the reality of that man's faith than if he had repeated by rote all the creeds of Christendom."

And our thought of God!

"Who dare express Him,
And yet profess Him,
Saying, I believe in Him?"

From the clamor of tongues, from the strife of parties, from the confusion of creeds, let one withdraw himself, and listen to the inward voice, falling back upon his native convictions. Here is your starting-point: in spite of doubts and fears, you may know, though you may not be able to tell how, though you can put your hand upon no tangible evidence reduced to propositions, that there must be, that there *is*, a larger life in this universe, broader, deeper than your own,—a life of which yours is but the dim image, as far off upon the horizon one sees at night a faint flush upon the sky, and knows that somewhere a mighty conflagration is raging, of which this glow is but the reflection.

But who can name him? Who can throw around him the boundary line of a definition? Augustine says, "God exists more truly than he can be thought of: he can be thought of more truly than he can be spoken of." Even in the New Testament there is no attempt to reduce God to a formula. Now, as then, our experience will shape our expression; and the more we live, the higher our thought soars, the deeper our feeling goes, the more will the expression change. One who is in doubt and perplexity suddenly finds his problem solved, looks up, and exclaims, "*God is Light!*" Another, to whom human affection has brought more joy and peace than his wildest dreams had pictured, in the midst of his family and in the society of his friends lifts up his heart in thankfulness, and says, "*God is Love!*" Another who has sorrowed, but whose sorrow has turned into tenderness, will speak of him as the "*God of all Comfort!*" Still another who, by severe discipline, has found the better way, who has been made to smart for his transgressions, in a moment of awe and gratitude acknowledges, "*Our God is a Consuming Fire!*" One who has thought of him as local and partial,—as did the woman of Samaria,—in conversation with those who can enlarge the sphere of his vision, will come to see at last that neither in Samaria's sacred mountain nor yet at Jerusalem does God exclusively dwell; for "*God is a Spirit!*"

Thus in various ways do we reach him, by various names do we know him. Each new experience modifies the old name, and opens the way to new possibilities. Eternity itself will not exhaust the revelations. There, as here, we shall move forward; and the word that will lead our upward march through endless ages will be the same that has shone before us on the toilsome pathway of earth, gilding our hills of difficulty, lighting our valleys of humiliation, shining upon seas of storm, comforting in deserts of loneliness and desolation,—the word "God." But it will blaze with ever-increasing brightness, it will expand with perpetually multiplying elements of beauty.

EVOLUTION.

I. ITS LIMITATIONS.

[This article was submitted by the editor of the *Unitarian* to Rev. E. P. Powell, one of the ablest writers in this country upon the religious bearings of evolution. Mr. Powell's reply to its questions and objections follows the article.]

There is one side of evolution which, in all my reading, I have failed to see discussed. Evolution, with all of its truth, has become a fetich with many minds. It has been placed upon a throne, and worshipped; and its power has been invoked on every occasion and for all sorts of purposes. Now, I am an evolutionist of the deepest dye. I stand by every proved fact of evolutionists, and with them I accept hypotheses consistent with known facts or made necessary by them. Of course, standing as a Christian minister, I cannot be supposed to have much in common with materialistic evolutionists. If evolution is materialistic, then it is either untrue or there is no such thing as religion. I hold, with John Fiske, Herbert Spencer, E. P. Powell, and John Tyndall, that atheism is intellectual suicide. So, then, it shall not be my purpose in this article to prove that true evolution is not atheistic; but, to prove that that form of evolution which is accepted by many so-called Christians is purely so, I feel that I have a right to assert that that statement of evolution is atheistic which says (1) That matter is non-created (and non-destructible); (2) that force is the same, therefore a quality of matter; (3) that life is evolved from non-life, or that matter *per se* is alive, and that organic life is simply a form of material energy; (4) that man is derived completely from the lower animals, or, as a recent writer has put it, that "man has been evolved, *body and soul*, from a lower animal form."

If matter is eternal, it needed no creator. Matter is not matter without its attributes; and, if it and its attributes existed always, then it has not required a God of any description to plan its course or direct it in its progress from the original *nebula* to man.

This is not the old false cry of putting law in the place of God, for that cry was false, because there was left the most commanding necessity for God; but here there is none.

Again, if it is assumed that life is simply a new and more complicated exhibition of cosmic (chemic) force, then all that comes from that (unless some new element is introduced from above, which is "special creationism") *must* be of the nature of that from which it is derived; namely, material. So all that we can know or can feel is of the earth, earthy. And, further than that, when the peculiar conditions under which these thoughts or these feelings have been produced have passed away, then they must be eternally impossible. Love, aspiration, and hope, coming under the law of conservation of force, are changed to heat, light, and electricity.

It is an easy thing to say that all of the qualities of manhood are derived from similar qualities in the lower animals. We can satisfactorily demonstrate that man's body was thus derived, and perhaps that many of his qualities have thus come down to him. But, when we say *all* have been thus derived, we make a statement which, if true, has most tremendous significance. If all that man has, has come to him by evolution, then one of these three conclusions is absolutely required:—

1. Animals have no souls,—*i.e.*, are not immortal; and, therefore, man has no soul, and will not live forever.

2. Animals have souls, low in power, but still immortal; and man is but a developed type of this soul. An amœba has an eternity of life as well as you or I.

3. Animals have a germ soul; *i.e.*, are partly immortal. As they progress in the

scale, they become more immortal. In the same way some men are one-half immortal, and others are two-thirds immortal, etc.

This sounds ridiculous; yet it is forced upon us by the very facts in the case, unless we make that hated "special creation" assumption.

Man cannot be immortal unless animals are, unless there is such a thing as progressive immortality. We cannot conceive of a thing's becoming immortal by progression. It is the old mathematical problem of trying to get infinity by adding finite quantities. A being either is immortal or is not. There is no chance for evolution here.

When science demonstrates that *all* man has he has derived from his animal ancestors, then I, for one, am ready to give up my hopes of immortality or grant the same hope to the amœba and the flea.

Now, I would be the last one to exclude the scientist from any legitimate field. The reason we have had so much error in the past is that the scientific spirit has been wanting. But this we have, certainly, a right to say: that each class of workers must confine themselves to work that is of the nature of their specialty as long as they stick to one method. I do not deny the coal-digger the right to polish diamonds; but I do say that, when he would polish diamonds, he must lay his pick aside and take up the emery and the flame.

Evolution is a process of change. It has no word to say about beginnings. It recognizes this in regard to matter. It does not attempt to say that matter was evolved because it has not any supposable material out of which to evolve it. Nor does it stand paralyzed before this problem. It assumes this beginning. Well, assuming matter, our path is clear from primeval chaos to a world complete, but dead. But another more startling thing confronts us. Here is life. Whence came it? We try in our laboratories to create matter. It cannot be done: therefore, we assume that no material agency can produce it. We try to generate life in the laboratory. We cannot do it. There is not one particle of proof that archebiosis is a possibility. Well, what does the evolutionist do here? Does he make the same assumption as before? Oh, no! He now assumes that possibly, ages before, such a process could have been a success. He inveighs most vigorously against the dogmatism of religionists; and yet where, I ask, in all religion is there a more flat-footed *prima facie* dogma than this of the creation of life from non-life?

Something besides evolution was necessary in the creation of matter: the Christian said "God." There is something necessary here besides evolution: the Christian still says 'God."

But, if evolution can be evoked here to perform this miracle, then again God is driven out. Remember, I do not say that it cannot be; but, if so, there is no use of God here, as there was no use of him in the beginning. I am not arguing with atheists: I am only pleading with Christians not to make those assumptions which, if true, would forever do away the need of a religion. If they are proved true, I, as a lover of truth, will bow my head, and accept them, and sit with broken heart at the tomb of my loved ones.

But, passing upward from the beginnings of life, the path of evolution is smooth again until we come to man. We can easily see all the evidence that points to the origin of man's body. It is plain that that is a brute inheritance. Man's brain, too, is one differing, perhaps mainly in quantity, from his brute ancestors. But we find accompanying these characteristics a something different in kind. Always we find in man a religion, a hope, an aspiration, an ideal. We find in him something which is distinctly above the physical plane, and above physical condition. This something we call a soul. I am not now arguing for its existence to the atheist, but I am speaking of that which all Christians and religionists of all ages assume. Whence came this something? No laboratory test can be applied here except the vast laboratory of human experience. That has told us that this something is common to all humanity, and was absent from all brute creation. Can it be evolved from that which did not contain it? If it did contain it, has it not an immortality such as ours? There is no chance for difference in *degree* here: it is difference in quality, or else is the same. Immortality is not a quality alone, but it is a quantity. It has a time element. We cannot conceive of some animals living five minutes after death and some ten, some a

day, some a year, some ten years, and so on, till we had one that should never die.

So, here again is a beginning. But evolution is powerless in beginnings. It has nothing to say of them. It says: You give me material, and I'll tell you what happens. You give me matter and force, and I'll create a world. You give me life, and I'll evolve a man. You give me soul, and out of a savage I'll evolve a Newton or a Christ.

So I feel that it is a dangerous admission on the part of a theist to acknowledge that matter and force need no creator, that life is evolved from non-life, that all man has he has obtained from brute ancestors.

Now, I am not making *a priori* arguments. If these things were proved, I should accept them; but they are absolutely unproved. So why play into the hands of the atheist by accepting exactly the conditions that he needs to totally wreck your system of religion? If these points are true, as you seem willing to assume, you are certainly illogical to hold to any religion. There is no room for any. It will not avail to say that God has been *in* the world always. Then the world is God, God cannot be distinct from matter. But the necessity of a God disappears, as far as we are concerned, if we are to die, and never *know* him. There can be no evolved immortality: that is unthinkable. And so, with these conditions accepted, the atheist is standing upon the "impregnable rock," and we upon the sinking sands. But, with these points held in our favor,—and all science is upon that side,—to the unprejudiced thinker,—God is all in all, the maker of all, and the giver of life and immortality. So, then, not believing in miracles, we yet see the necessity for the *creating act of God, at three points in the world's history* at least, namely: first, in the creation of *matter* and of *force*; second, in the creation of *life*; and, third, in the creation of *soul*. But God is also present in evolutionary methods every moment, and in every phenomenon. All physical activity, then, is but the action, the result, of this thinking of God.

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If you can't pay for a thing, don't buy it. If you can't get paid for it, don't sell it. So you will have calm days, drowsy nights, all the good business you have now, and none of the bad.—*Ruskin.*

EVOLUTION.

II. IS IT A FAILURE?

The article (immediately preceding) which you kindly allow me to examine pleases me for its frankness, straightforwardness, and art of putting things. There surely are some great difficulties for mortal man to encounter in any effort to solve the problem of the universe. Evolution as held by any rational man does not profess to expound and clear away all that stumbles the reason, nor to make absolutely clear all that is open to investigation. It barely assumes that no hypothesis so well suits all the data concerning the processes of development, physical and psychical, as does that propounded by Darwin and Spencer and their followers.

But at the outset we must see that evolution is in no way responsible for the doctrine that matter is non-created and non-destructible. This conception of matter was reached by science before Darwin wrote a line. The same must also be said concerning the non-creatibility and non-destructibility of force. If we are to contend with these propositions, which will be a serious matter, we must understand that we are not touching on any part of the evolution hypothesis; and we must not mix the two intents. It may be well to stop a moment, however, to note the difficulty which the author sees in the way of accepting this fundamental principle of every school of modern philosophy and of science. "If matter is eternal, it needed no Creator; and . . . it has not required a God of any description to plan its course or direct it in its progress from the original nebula to man." I should much prefer to refer the writer to Leibnitz, Spinoza, Hegel, and all the earlier scientists of this century concerning this question of the non-creatibility of substance; but is it not in his mind a difficulty arising from intimacy with those theistic writers who speak of "pushing God as far back as possible" and making room for law? I quote that masterly leader of the theists, Prof. Diman, while Porter and others essentially use the same language. Law, as revealed in the physical universe by the Newtonian theorems and by Laplace, was so clearly *doing* the work of

world-making that it was necessary to put God farther back, and make him the giver of the law. Science does not get the credit, but it nevertheless has done this: it has stopped pushing God back and back, and as far back as possible, and has brought him right forward again, to the very front. It uses the language of Paul,—"There is one God over all, *in* all, through all." That is, science does not teach, at least not now, the unspirituality of the universe; but it denies with emphasis and anger the materiality thereof. I should find it difficult to name ten leading scientists of America who speak of the universe as mere mechanism. Cope, Le Conte, Ward, Shaler, Fiske, are very happy illustrations of the drift of science and investigation. Will you read Cope's "Origin of the Fittest" and Shaler's "Interpretation of Nature"? Cope says evolution is "an attempt to formulate the thoughts and plans of the Author of the universe." Shaler says: "It seems now as if the end of the long dispute between the materialists and the spiritualists may soon come, through the growing conviction of physicists that all matter is but a mode of action, of energy; that the physical universe is not a congeries of atoms which are inert, except when stirred by dynamic powers; that all phenomena whatever are but manifestations of power. In other words, the students of nature are nearer those who have trusted for guidance to the divining sense than ever before." "Naturalists are driven to hypothecate the presence in the universe of conditions which are best explained by the supposition that the direction of affairs is in the control of something like our own intelligence." In other words, you will not find science denying the infinite eternal intelligence and life in the universe. This is the glory of science,—that it has driven out materialism. It has abolished the idea of a universe, a God,—a universe and a God,—and given us a God universally present and operating in matter. Mind and matter are no more to be conceived of as separate in the universal than in the individual. The universe can be rationally conceived only as One Absolute, including eternally all the material and all the spiritual. Now, the theory which science has exploded really gave us an eternity of lawlessness till God devised law, and an eternity of deathfulness till, at a certain time, God said, Let us create living creatures.

Evolution, I said, is no way responsible for this conviction of the unity of the universe; the idea that the universe is alive with Deity; that his will, his presence, is in every part, in molecules as in constellations; that God interpenetrates all, as Prof. Seelye expresses it. But evolution has gladly accepted and worked on this basis. Dean Burgon well says: "We cannot get on without mysteries. It is a great mystery why God left the universe lifeless until at a time he concluded to create." I do not quote his exact words. Evolution has never said anything about these mysteries. It assumes they exist only in the minds of those who are compelled to accept of Mosaic science and mediæval philosophy. It goes on quietly assuming that there is eternal law and will and life, and tries to explain the process of life and purpose in its unfolding within the possible range of our investigation. You may say that all science is henceforth "a study of God," if you choose, or, dropping that term, "of eternal will and intelligence."

This seems to me to be a just statement of the nature of evolution as a working philosophy of science. It is not necessary to say the hypothesis of evolution has had a little evolution of its own; yet it is quite natural that it should have been so. The grandeur of the idea as applied to life, forms, and functions by Darwin, dazed investigators at first; and no one could for an hour say what it was coming to.

It is quite another question to which the author of the paper quickly introduces us: "Again, if it is assumed that life is simply a new and more complicated exhibition of cosmic force, then all attributes of life, when the conditions that developed them have passed away, must be material; and all knowledge, all feeling, is of the earth, earthy." I slightly compress the statement. If we have safely gone through the previous proposition, and felt the presence of infinite, loving, purposeful life, it hardly seems necessary any farther to be troubled with materialism or any of its children. The beginning of organic life-forms on this earth, it is true, remains as a puzzle. It is possible that Sir William Thompson's theory will yet find demonstration,—that the first living cells

reached this planet in meteoric carriage. It may be true, as some have theorized, that, when the conditions of origination are present, universal life will become particular life. This problem Darwin resolutely refused to touch. He said he assumed a creator, and only proposed to trace the process of life-development. Later evolutionists go farther, and say a creator helps the case none at all; for we can get things *ab nihilo* quite as well, without assuming an unaccounted for creator. There practically are but two hypotheses: (1) All is eternal, both intelligence and matter. There is no cessation of the development of mind and matter. Frederick Robertson calls matter "the body of God." (2) There was an eternal Being who did not fill all the universe, in some sense was above the universe, who by a potential will from nothing caused all that is to be. On the first theory we live in God: on the second we live in what he has created. On the first theory all that is always was and always will be: on the second theory he who created can uncreate; and no one can tell but he may, at some point of time, uncreate the whole.

But it is impossible to justly handle such questions in the compressed form of an article such as you can admit to the columns of the *Unitarian*. I have discussed the one noted above, to the best of my ability, in "our heredity from God," and can only refer the writer to what is there said.

The subject of our immortality, as stated by the writer, follows. Animals having common origin with us, and we being but developed animals, they must be in the same category with us, sharing the same lot, or, reversing the proposition, we must share the lot of other animals. Before replying, allow me to add a proposition equally troublesome, but one that evolution is not accountable for. If all men are created immortal, and no animals are, then the vilest wretches, the product of long heredity of a criminal sort,—creatures whom we confess to be incurable products of vice and crime,—are as immortal as Gladstone and Whittier. The next life must be a turbulent mob of good and bad and worst, or there must be a separation of a few into paradise and the bulk into what they will make hell. Have we become so familiar with this latter conception as to be patient with it? If you compel me to a choice between the Apache Indians and their ponies, I vastly prefer the latter. But, having bluntly stated the argument by retort, I am ready to say that evolution has never assumed to settle the question of animal immortality. It is a problem that is just as seriously in the way of those who hold to a creation *ab nihilo*. The only reply given under that hypothesis is that God has *given* eternal life to man, and not to the animals.

But, if I read the Bible aright, it bids us find our life in God. "That they all may be one, even as thou, Father, art in me, and I in thee, that they all may be one in us." The idea of Jesus and Paul and John seems to be that we are to seek to identify ourselves and our purposes with the Eternal. To become thus one with the purpose and intent of the universe is to become one with vital being in a grand co-operative unity. "I and my Father are one."

No writer on evolution has ever, to my knowledge, gone on any other path than I have suggested. There is a process in the evolution of being that rises from mere consciousness to a consciousness of himself as having moral obligation and intellectual duties. From this standpoint, man obtains a conception of that Being which is eternal, necessary, absolute, and of the relation of himself to such Being, as having with him unity of purpose and unity of will and unity of the involved consequence; that is, moral joy. He therefore logically and lovingly expresses this relation in father and child. Evolution, from that point, becomes the unfolding of the ties involved in the new relation attained by rightness. On the side of man to succeed is life, to fail is moral degeneration. On the part of God the obligation is to meet every moral uplook of his child with sustenance. Evolution leaves the question at this point: What is the finality of the degenerating? That question remains. It is a glorious field for hope. All we can be assured of is that the secret of eternal life lies not in our physical (animal) heredity, but in our heredity of the Eternal Moral Purpose (God). He that wills with the Supreme Right is saved from degeneration, which is the only death. Behold your life is hid in God. It certainly will be excusable if I refer for a fuller dis-

cussion to my book, "Our Heredity from God."

If now the writer to whom I reply will read Cope's "Origin of the Fittest," he will see that he is not warranted in saying that evolution assumes a beginning. It denies it. As for the assumption of life, I have involved in what I have already said an answer to that. "From whence came life?" Emphatically from *life*,—LIFE. Evolution denies any rise of either matter or life or intelligence from nothing, or from an inadequate origin. "The creation of life from non-life" is so far from the trend of evolutionary argument that I wonder at its attribution. Evolution has for its very cornerstone, *Nothing* can be originated *ab nihilo*. Only Mr. Bastian has attempted to demonstrate spontaneous origination of life. Prof. Tyndall tumbled him and his tests out of sight forever.

My friend—for he is not an antagonist, since we are both children of God and both looking upward—will see that what he argues ahead really involves no new proposition. But it does involve that intense warm love for the divinely good, and that deep desire to know God, to see the right path, with which every honest soul sympathizes. But why can he not see that there is exactly as much comfort in saying that life is created from nothing as to say it is evolved from nothing? Both propositions are equally comforting, equally irrational; and we can afford to drop them. There is a far better Christian and evolution doctrine; for there is one God over all, in whom we live and move and have our being. But I find myself, at the very last, slightly annoyed when I read that "it will not avail to say that God has been *in* the world always; for then the world is God. God cannot be distinct from matter." I have been in my body from its conception. Am I not distinct from the matter which I waste every day and renew daily? The proposition is astounding. Suppose we say, "God has been in the world from its origin by creation; therefore, the world is God. God cannot be distinct from matter." The logic is as good in one case as in the other. But I imagine it is not acceptable to either party. It is a case of *non-sequitur*. However, let us not disagree any farther than we need. The one great end, surely, is to find the life that in us grows unto life eternal, and unto Him who is, who was, and ever will be our Father.

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SALVATION THROUGH CHRIST.

The religious world has not yet ceased to discuss the subject of salvation. It has been the great theme of revivalists and theologians and preachers for hundreds of years, and the matter has not been fully settled yet. What is the nature of salvation? How is it effected? What are its results? These questions still need to be discussed, though they may have been answered thousands of times and settled in the estimation of those who have answered them. Still, they will come up for solution, and we must consider them; for they are practical questions, and, to some extent, upon the manner in which we answer them depends their influence over our lives and conduct. In this brief article I throw out a few suggestions only.

No intelligent reader of the Bible can get the idea from Christ or the apostles that salvation is deliverance from a hell of eternal torments, for they never use it in that sense. The original Greek word σώζω means, in a physical sense, deliverance from peril, to make well, to restore to health, to heal It is used in the instance of Jesus' miracles to indicate restoration to health: "Thy faith hath *made thee whole*," addressed to the woman whom he had healed (Matt. ix. 22). The ruler of the synagogue addressed him, saying, "My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she *may be healed*" (Mark v. 23). So the noun is used by Paul in the same sense. "Take some food: for this is for your *health*" (Acts xxvii. 34). By an easy transition it was applied to spiritual deliverance, or salvation from sin. "He shall save his people from their sins" (Matt. i. 21). "The Son of man came to seek and save that which is lost" (Luke xix. 10). Jesus came to save the world,—that is, from sin,—and give spiritual health. So the gospel is called "the power of God unto salvation" (Rom. i. 16). And this is wrought through Christ, the Deliverer. The name Jesus means a Saviour, or Healer. He is so called because he came to deliver men from their sin.

And this opens before us an interesting aspect of the question. Jesus is the great physician. (Matt. ix. 12). "They that be whole [or well] need not a physician, but they that are sick." The sinner is sick, morally diseased. He needs a physician. Jesus is that physician. He came to cure. "For God sent not his Son into the world to judge the world, but that the world through him might be saved" (cured) (John iii. 17). So "the leaves of the tree were for the healing of the nations" (Rev. xx. 2).

Sin is a disease, not of the body, but of the soul. It is not natural, but abnormal. Health is normal; disease, abnormal, or unnatural. Man was created upright. He is a sinner because he wilfully transgressed God's laws. He thus brought spiritual sickness and death upon himself. He is in a state of alienation from God. This is not his natural condition. It is contrary to the will of God who made his laws to be obeyed. It is hostile to the sinner's peace, for there is no peace to the wicked. It is estrangement from his heavenly Father's house, for he has wandered away, and sought pleasure among rebels and outcasts. He is starving and helpless; he is prostrated on a bed of pain and disease. Jesus, the physician, comes to cure him. He comes not to judge, to torment, to kill, but to heal. He applies the remedy. If the patient accepts it, and follows the directions, he is made whole, his disease is driven away. He is put into a condition in which he can relish healthy food. His strength gradually returns. Jesus is his Deliverer. Gospel truth is his medicine. He is saved by it.

I suppose no one who reads the New Testament understandingly will deny that it teaches clearly and emphatically the doctrine that Jesus is the Saviour of sinners. "In none other is there salvation; for there is no other name under heaven given among men whereby we must be saved" (Acts iv. 12). Jesus' spirit, personal influence, and redeeming love, as expressly manifested in his death on the cross, shall take hold of us, diseased in sin, suffering, racked with pain as we are, and raise us up, and restore us to life and health. He came here for this very purpose. We are to believe in him. Faith in him is an essential condition of our salvation. "By faith are ye saved." He says: "He that believeth on me hath eternal [or spiritual] life." Spiritual redemption and spiritual health will be ours. We shall be cured of all our moral maladies.

And Jesus is a sufficient Saviour. He is endowed with all resources to do his appointed work. "His name is above every [other] name." It is a talisman to draw all souls to himself. He came to reconcile sinners to God. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John xi. 2). He is competent to heal, and he will heal. "He shall see of the travail of his soul, and be satisfied." He will draw all men to himself. Salvation is sometimes called character. This is not inconsistent with our position. Jesus is the physician. He cures the sinner of his moral maladies: he gradually restores him to health by removing disease and bringing him back to a state of purity, in which he can grow in grace to the full perfection of the highest character. This is the end of his being, and this is the object of Christ's mission into the world.

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THE "HIGHER CRITICISM" UNDER FIRE.

A notable series of lectures has just been given in this city [London] in opposition to the methods and conclusions of the more advanced school of Biblical scholars. I think a brief account of the same may interest the readers of the *Unitarian*. I refer to the "Merchants' Lectures," delivered by the well-known Congregationalist minister, Rev. J. Guinness Rogers.

Mr. Rogers is a (metaphorically) striking member of the Church Militant. Anglicanism, Ritualism, Sacerdotalism, Priestism, and all their allies, are his favorite targets; and he hits them with pointed arrows. Mr. Rogers is now giving Sacramentarianism a period of rest from his weapons, while he aims his shafts at the "Higher Criticism." Prof. Cheyne, Prof. Driver, Prof. Ryle, Robertson Smith, and other Biblical scholars are effecting a complete revolution in the historical study of the Bible, especially the Old Testament, its origin and growth. Mr. Rogers represents those whose faith and patience are severely strained by this revolution. He attempts to decry the criti-

cal study of the Old Testament on *a priori* grounds. His cardinal objection to it is that it takes no account of the spiritual value and fruitfulness of the Bible. For instance, he states: "The work the Bible has effected is the best answer to all critics. It inspires the faint-hearted, and strengthens those endeavoring to do God's work. It puts the bridle upon human passsion, and spurs the noblest and best in human purposes and human affections. The writers of the Psalms, upon which so much criticism is being expended, were holy men, and spoke as they were moved by the Holy Ghost. The criticism of man, therefore, was of no avail."

This is an echo of the assaults made years ago on Dr. Davidson, Bishop Colenso, the "Essayists and Reviewers," the author of "Supernatural Religion," Prof. Robertson Smith; and it is somewhat surprising that Mr. Rogers has not learned what is patent and incontestable,—that the real power of the Bible has gained immensely as the main positions of these writers have become established. Mr. Rogers fails to distinguish between the historic evolution of the Bible as the record of a nation's religious thought and life and the permanent elements of the thought and life which it reports. It is a confusion commonly made; but for a leader and teacher among Congregationalists to fall into it, to betray no suspicion that he is confounding things which are essentially different, makes one almost despair of attempting to produce in the popular mind accuracy and clearness of thought.

The historical origin of particular doctrines or ideas which are expressed in the Old or the New Testament does not touch the question of their spiritual value. Yet Mr. Rogers does not see, or at least does not acknowledge, this fundamental distinction. He would at once recognize it, and insist upon it in other fields of investigation. Take "Hamlet." What materials did Shakspere use in composing that tragedy? What of those materials did Shakspere reject, what accept, sublimate, and illuminate with his divine light? What excisions, additions, or alterations have been made by editors of the drama? What in it is local and temporary, what universal and permanent? These are questions which, Mr. Rogers would confess, are radically different from the intellectual and moral teaching of the tragedy, and questions the solution of which does not weaken, or in the least degree affect, those thoughts of the drama which penetrate to the innermost parts of our being, which continue to move and thrill, to awe and inspire us, to find their response and their verification in the depths of our own souls, whatever our opinion on the literary history of the play. Mr. Rogers shrinks from applying this method to the Bible. With him, the inspiring power of its spirit and of much of its teaching makes "the criticism of man of no avail." His view may be good reason for special caution and reserve in accepting new ideas; but it is idle to invoke the spiritual influence of the Bible to defeat critical and historical research, conducted upon sound principles and limited to its proper sphere. It would seem, indeed, a very pious act to trace the origin of all those difficulties, incongruities, and contradictions which have caused in many minds a total rejection of the Bible, and been a fruitful source of infidelity. The "higher criticism" is the ministrant to a nobler faith.

Mr. Rogers says, "The whole attitude of the critical school is dogmatic." Let us see. Prof. Cheyne is one of the most advanced of "Higher Critics." He has recently been giving an interesting series of discourses on the Sermon on the Mount at All Saints' Church, Norfolk Square, in this city. Believing in the fearless application of scientific principles to the study and interpretation of the Bible, he urged his hearers to welcome every endeavor to liberate the interpretation of the Gospels from the bondage of preconceived opinions. He maintained that, though the Christ who is made known to us by such free inquiry, may not be exactly the Christ of any current theological system, yet he is One who is fairer than the sons of men, and can at once give rest to our souls and stability to our social order. "The whole attitude of the critical school is dogmatic!" exclaims Mr. Rogers. What an unpardonable misapprehension! What are the chief practical conclusions Prof. Cheyne draws from the early part of the great composite sermon? The first is that the religion of Jesus Christ is joy and peace. So far from impoverishing

or mutilating human nature, it enriches and expands it. The second is that, though its highest blessings are spiritual, this religion aims incidentally at a transformation of the material conditions of life. The true Christian need not be a political partisan, but must be interested in social as well as religious reform, and should not be surprised or distressed if he meets with opposition. A third lesson coming from Christ's reinterpretation of the law of murder is that to be a citizen of the kingdom of heaven is no easy thing. The responsibilities of citizenship are equal to its privileges. The law which governs Christ's sermon extends to the thoughts and imaginations of the heart, and it is more exacting than that of Moses. We cannot, as a nation, go backward. Nothing can erase the first elements of Christ's teaching from our hearts. The future of Christianity depends in no slight degree upon ourselves, upon the degree in which we have learned to apply the principles of Christ's life and teaching to our national and individual wants. Our religion is based ultimately on a few great, simple, but deep truths, elucidated and verified by a few great facts. Jesus Christ has revealed those truths; and, by himself being in perfect accordance with them, he has proved that he came from God, not merely to be a revealer of truth, but a Saviour from sin. That which he was in the days of his flesh, he is still,—the lifter up of fallen and oppressed humanity. Shall we grudge any pains in finding out the most historical form of the early traditions of his life? Will not study, if pursued in this spirit, become the purest act of faith? Will it not bring us nearer to that glorious Being who is so simple and so truly human in all his ways, and yet in the perfection of his communion with God so truly divine,—"Jesus Christ, the same yesterday, to-day, and forever"? This imperfect summary of Prof. Cheyne's conclusions on that Sermon on the Mount is a sufficient commentary on Mr. Guinness Rogers's inconsiderate dictum, "The whole attitude of the critical school is dogmatic!" The contrast between the temper of the two men is noticeable. Mr. Rogers attempts to cry down accomplished scholars, whose sole crime is a wish to communicate what they consider truth on topics of great moment. Prof. Cheyne offers contributions toward the propagation, not simply of right opinion, but also of a right temper and attitude, with reference to question on the literary history of the Old Testament. The spirit in which these questions are approached is more important than an immediate solution of them; and there are abundant and increasing signs of the spread of a right and wise spirit. Mr. Guinness Rogers, however, unhappily, presents an exception. I have singled him out because he is a representative man. The Bishop of Liverpool and Dr. Joseph Parker have spoken in the same strain. These in recent addresses, and Mr. Rogers in his Merchants' lectures, made plainly manifest that they have not given to the subject that patient examination and re-examination of the evidence out of which only solutions of the questions at issue can come.

S. Fletcher Williams.

London, Eng.

THE FELLOWSHIP OF TRUTH.

Trust not the judgment of a mere specialist. He who knows nothing but his speciality knows not that. It is because some scientists have studied nature too much in fragments that they have banished God from the universe. It is not the great scientists, but the small ones, that lose sight of God. The trend of science is to bind all the differences of the world into an organic whole. If we could know completely one thing, even a tiny dew-drop that sparkles like a diamond in the sunrise, we should know all things. So there is true wisdom, as well as true beauty, in Tennyson's song to the flower: —

"Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Just as in science man puts the world under different laws until in time he arrives at the grand conception of a universal law, so in religion he puts the world under different gods until he finally gets the belief of one God.

Each sect in religion has had a fraction of truth, in some cases a splendid fraction; but it has mistaken the fraction for the whole number.

What is the most significant characteristic of the intellectual life of the century? It is the decay of sectarianism in science, in medicine, in the philosophy of government, in literature, in education, in religion. The progress of any sect may be measured by the extent to which it has moved forward into the broad, free empire of the fellowship of all truth and all men. The utterances of the wise men of the Parliament of Religions was the divine symphony of intellectual liberty and human fraternity.

The sectarian is like the man who looks at the starry firmament through a small tube: one star occupies his whole vision. Thus he looks at religions: one truth fills the whole mental horizon. But God has many stars shining in their lustrous beauty; and he has many rays of truth streaming into the mind of the race. The sun illuminates all the planets as they go whirling round it; but it illuminates them in different positions, and with different degrees of intensity. So does the spiritual sun of truth beam out upon the nations of the earth, striking at different angles the great human intellect of the world. Hence all nations have a mission from above, and all the great religions a message to give.

In the alternating dynamo, as the electricians call it, when a current of electricity is started in one direction, a counter-current is set up in the opposite direction. Out of this antagonism come heat, light, power. Now, the intellectual nature of the race is a kind of alternating dynamo. When one mind starts a line of thought in one direction, it is sure to provoke some other mind to a counter-line of thought. Thence you have the fire and light of controversy. Error gets eliminated; and the vital, permanent truth comes uppermost. The great divine, Robertson, said understandingly, "Every truth is built up of two apparent contradictory propositions." Let us not seek so much to prove other religions false as to try to find in them what is true. Whatever seems helpful to high characters and high living, that belongs to me; and I shall be in no wise anxious to label it with a stamp of this or that sect. Truth is the common property of all who can receive it. This shall be thy commandment: freely and willingly receive, freely and willingly give.

"There should not be a seer who left
The world one doctrine, but I'd task his lore
And commune with his spirit. All the truth
Of all the tongues of earth,—I'd have them all,
Had I the powerful spell to raise their ghosts!"

G. W. Buckley.

Sturgis, Mich.

ELIZABETH PEABODY, AND THE KINDERGARTEN MOVEMENT IN EDUCATION.

AN ADDRESS.

It is becoming increasingly evident every year that the kindergarten movement is one of the most important in modern education. As is well known, the honor of introducing this movement into America, and of having been for twenty-five years its leading apostle and exponent here, will forever belong to Miss Elizabeth P. Peabody.

Yet this is not Miss Peabody's only claim upon the love and regard of the American people. She rendered large and valuable service to her generation, and gained much fame, entirely aside from her connection with the kindergarten, and before that part of her life-work began.

The object I have in view in this address will be best served if I first glance very briefly over Miss Peabody's life as a whole. This will open the way for a better understanding of her labors in behalf of the kindergarten, and for a consideration of the principles involved in that very important and now (I am happy to say) rapidly advancing educational movement.

Elizabeth Peabody was born in Salem, Mass., in the year 1804, and hence, at the time of her death, three months ago, was approaching her ninetieth birthday. Truly, as one of her intimate friends has lately said of her, she had for many years seemed like a notable landmark of the past. Yet up to almost the time of her death she kept up not only her interest in education, religion, and everything of most importance that was going on in the world, but her practical activity as an educational worker, especially by means of her pen. One thing, however, her failing powers at last prevented her from doing, which would have been a real

service to the world: that was the completion of an autobiography which she had hoped to leave behind her at her decease. She had lived so long, and seen so much, and herself been a part of so much that is great and memorable in the history of this country and this century that such a work from her pen would have been of great interest and value.

She spent her childhood in Salem, where her father was a physician. In early womanhood she removed to Boston, in which city or its immediate vicinity she made her home nearly all her subsequent life.

After coming to Boston, she engaged much in teaching. For a time she was connected with that famous school of Bronson Alcott, which, besides being criticised so much, was financially so unsuccessful, but which was stimulating to educators in a remarkable degree, sowing good seed which bore fruit in better educational methods in Boston, in New England, and later in the whole country. It was she who wrote the volume entitled "The Record of a School," which first gave to the world accurate information regarding Mr. Alcott's methods and principles, and which still remains one of the most suggestive of books to any teacher who wishes to make his work with children fresh, real, and vital.

For some years, beginning with 1839, she had a bookstore in Boston, and gave special attention to the importing and publishing of foreign books. She also kept a library of foreign books. Thus her store became a rendezvous for the most eminent literary men of the day.

She was for many years a most intimate friend of Dr. Channing, and rendered him much service in the capacity of private secretary. They read much together; and it was partly due to her that so many of his sermons were published. In the year 1880 she gave to the world a volume of "Reminiscences of Dr. Channing," which is perhaps the most vivid and complete portrayal that we possess of the character of that great preacher, religious reformer, and philanthropist. In this book she tells how she performed the remarkable feat of copying, from his often almost illegible manuscripts, some fifty of his sermons, while he read aloud works on philosophy, education, and other subjects requiring careful attention and thought. This gives us a glimpse of Miss Peabody's extraordinary mental powers.

But it was not alone with Channing and Alcott that she came into early and intimate relations, but with all the literary coterie of Boston, which at that time was the most distinguished in America, and especially with all the leaders of the notable and historic "Transcendental movement," which so profoundly affected the thought of New England. Emerson, Thoreau, Margaret Fuller, Ripley, Dwight, Theodore Parker, Freeman Clarke, were all her intimate friends. One of her sisters married Hawthorne, the greatest of American novelists, and another, Horace Mann, the greatest of American educators.

At one time she edited the *Dial*, that remarkable periodical which was for a time the organ of the Transcendentalists. The literary merit of her contributions to this and other periodicals was conceded to be very high. It is claimed by some of those who knew her best that, if she had devoted herself to literature as her main life-work, she must inevitably have risen to a rank little, if any, lower than the highest.

Dr. Bartol says of her: "While an associate of Channing, Emerson, Alcott, and Parker, she was their prophet. She made no claim for herself, though fully their equal." And Julia Ward Howe declares that "her personality was as great as theirs." Though she did not devote herself primarily to literature, but to education and philanthropy, she was the author of a number of books. Among the principal of these I may name, besides "The Records of a School," "Æsthetic Papers," published in 1849; "Crimes of the House of Austria against Mankind," 1852; "The Polish-American System of Chronology," 1852; "Guide to the Kindergarten," 1869; "The Kindergarten in Italy" (United States Bureau of Education Circular, 1872); "Reminiscences of Dr. Channing," 1880; "Lectures to Kindergartners," 1886.

There was hardly a public movement of her time looking in the direction of educational progress, or moral or social reform, in which Miss Peabody did not have an active part. She was prominent among the agitators who demanded the abolition of

slavery. She advocated woman suffrage and the higher education of women. She rendered efficient aid to Horace Mann in his educational and philanthropic work. When considerably past middle life, she learned the Polish language because of her deep interest in the struggles of Poland for liberty. She was the friend of Mazzini, and took an active interest in his efforts and those of Garibaldi for the liberation of Italy. She was greatly pained by the wrongs suffered by the American Indians, and did much to secure better treatment and higher appreciation of the Indian race.

In religion Miss Peabody was a Unitarian, believing in a religion that is rational, progressive, and wide as the ethical and spiritual needs of humanity, and holding all truth to be God's revelation. At the same time her love and reverence for Jesus were strong and constant. She believed with perfect faith in the "inner light" of God's spirit; and her piety was loving and tender, earnest and devout.

She came to the end of her life cheerful and happy, thankful for the long life God had given her, and with perfect trust for the future.

At her funeral in the Church of the Disciples, Boston, there were addresses by Rev. C. G. Ames, the pastor, Mrs. Ednah D. Cheney, Mr. Frank B. Sanborn, and Mrs. Julia Ward Howe.

Said Mr. Sanborn, speaking of her long life and rich experience: —

Miss Peabody remembered the beginning of this wonder-working century. She remembered this country small, weak, torn by sectional strife: she saw it great and united, and freed from its worst faults; and she could say for herself that she had promoted all the good causes which tended to these results.

Said Mrs. Cheney: —

All united in Miss Peabody to the development of a great personality. Her life flowed out in every direction, giving welcome to love whencever it came. There was no limit to her human interest. The first anecdote that she told me of her life shows her respect, even when a little girl, for her own individuality. When her parents wanted her to drink obnoxious medicine, she threw it out of the window. To this she attributed her vigorous health in later years. She loved and respected her parents, however. Her father made her bear the sight of blood without fainting, in order that she might have courage in any emergency.

She almost inevitably became a teacher. She believed in developing the child's own nature in perfect freedom. She was the friend and associate of the greatest men of the day, yet she never neglected her teaching.

She lived through that wonderful revolutionary time in which many European thrones tottered. In all these struggles for freedom she took an active, personal interest,—not only in the movements themselves, but in the destitute refugees who reached these shores,—Hungarians, Germans, Poles, Jews, Italians. Her house was their home.

She resolutely combated the prejudice of color in this country. She never recognized that differences in color exist in men. When she walked down town arm in arm with a colored man, the whole city was indignant. But she did not care: she had done what was right. In her latter years a new light shone into her mind on the subject of education. It came from Germany, and from Frederick Froebel, the great originator of the kindergarten movement. No one can know with what self-sacrifice she devoted herself, after this new light came, to the new care of expounding kindergarten methods.

It is worthy of note that Miss Peabody did not begin this great work of her life —this work for which she will be longest remembered, her apostleship of the kindergarten—until she was nearly sixty years old.

This is very remarkable. At an age when most women and men, too, are beginning to feel that their work in life is essentially over, this woman takes up a new enterprise, sets out upon a new mission of service to the world, and one large enough and arduous enough to tax the strongest powers. But so young of heart and courageous of purpose was she that she set out with all the ardor of twenty, defying time. The result was more than twenty-five years of splendid service to the new cause that she had espoused.

The way in which she came to have her attention called to the kindergarten is interesting. It was in the year 1859, when she was quite intimate with Mr. and Mrs. Carl Schurz. One day Miss Peabody asked Mrs. Schurz how it was that her little girl, aged six, knew so much. Mrs. Schurz replied that she had been trained abroad in

Froebel's kindergarten. Miss Peabody inquired what that was; and her German friend, as well as she could, explained its principles and methods. A little while afterward, on returning to her home in Wisconsin, Mrs. Schurz sent to Miss Peabody one of Froebel's books. Miss Peabody read it carefully, and saw at once that it contained ideas on the subject of the education of children that were in advance of any that she herself held or had met with in this country.

She at once set herself to the task of mastering the new system, and thought at first that she could do it through books. But, after several years of study and effort to understand the kindergarten and put it in practice, she was dissatisfied with her results, and in 1867 determined to go to Germany, and become a learner from Froebel himself. This determination she carried out, being gone some fifteen months.

With this preparation she found herself in a condition to begin the new education in this country with such knowledge and prestige as made success only a question of time.

The rest of the story of Miss Peabody's life is quickly told.

On beginning in earnest her kindergarten mission after her return from Germany, she felt that three lines of work must be undertaken. One was writing and speaking,—calling the attention of the people, but especially of educators, to the kindergarten idea through the medium of the pen, the press, and the lecture platform.

The second and even more important line was that of creating an object-lesson,—actually setting in operation one or more first-rate kindergartens, to the end that people might see them and judge of their value from actual observation of their methods and of results obtained from them. And, third, provisions must be made for the thorough training of kindergarten teachers in this country.

All these lines of work Miss Peabody undertook. She began at once to write and to speak, and never ceased for twenty-five years. She wrote for educational journals. She wrote for periodicals of many kinds wherever she could get an opportunity to put the new ideas of education before the people. She wrote for the United States Bureau of Education. She wrote books. For a number of years she published a monthly magazine, devoted entirely to the kindergarten movement. At the same time she gave numerous lectures and series of lectures on the subject of the kindergarten, in various parts of the country. In 1872 she went to England for the same purpose.

As soon as possible she opened a kindergarten in Boston, under a thoroughly competent teacher trained by Froebel himself. And in connection with this kindergarten she soon established a training school for kindergartners. A little later she did the same thing in New York.

Then, in St. Louis, Miss Blow, a wealthy, intelligent, and philanthropic young lady, under Miss Peabody's influence, resolved to train herself as a kindergartner, for the purpose of introducing the system into that city, which she accomplished with remarkable success. And so the work spread. As soon as a few good kindergartens in various parts of the country were really in operation, and a little time had elapsed, so that fruits could be seen, the work of pushing forward the movement became easier; for the kindergartens themselves, seen in actual operation and in the results which they plainly accomplished in the children, were the best advocates of the system that could possibly be devised.

Always the best plea for beauty is beauty itself. To see it is to be drawn to it. Always the most eloquent advocate of goodness is goodness itself. It carries its own recommendation. So with the kindergarten: to set it in operation in a community, under a teacher of training and natural ability, able to make it what it ought to be, has almost invariably been, sooner or later, to conquer the community in its favor. The worst enemy to the kindergarten has everywhere been the pseudo-kindergarten,—the school started under the kindergarten name by persons who have had no fitness or proper training for the work. Such counterfeits have brought the real kindergarten into evil repute in numberless places. At last their counterfeit character is certain to be discovered; but often it is not until great mischief is done, and great prejudice is created in the public mind, which it takes long to eradicate.

Less than thirty years have elapsed since

Miss Peabody began her great task of transplanting the system of Froebel to our soil. But already it has taken root in every State, and in almost every city and town of any considerable size from the Atlantic to the Pacific. American kindergartens are now to be counted by thousands, and training schools for teachers by scores, if not by hundreds.

In not a few places, including such great cities as Boston and St. Louis, the kindergarten has been adopted as a regular and important part of the public school system. Multitudes of other places are pushing forward with the same goal in view. It is becoming the ally also of the charitable association and the church, as well as of the public school; for more and more is it being discovered that in no way can religion be better taught, and in no way can the poor and degraded inhabitants of the slum districts of our great cities be more effectually lifted up, than through the agency of the kindergarten. Thus everything indicates that this educational system, now so widely planted in American soil as in the soil of so many other lands, is going forward until the kindergarten becomes everywhere the inseparable ally of the school, the church, and the home.

Probably few persons adequately realize what a complete transformation has been wrought within the past fifty years, both in this country and in Europe, in the whole theory and practice of education,—especially education in those earlier years of the lives of children which are more plastic and formative than any that come later, and therefore for educational purposes the most important.

The education of children is hardly the same thing at all now that it was at the beginning of this century, either in America or in any of the more enlightened European States.

Its aim is largely different: its methods are almost wholly different.

What is the cause?

Largely, perhaps I may say mainly, three men,—Rousseau, Pestalozzi, and Froebel.

In a sense, we may say that Rousseau began the new educational movement. Not that he wrote much that was of value in a direct educational way: indeed, many of his educational ideas were about as wild and impracticable as can well be conceived; but by his very extravagance, coupled with his great warmth and eloquence, he broke up old conventionalisms and kindled thought to an extraordinary degree. Probably his greatest positive contribution to education is to be found in the fact that it was one of his books (his "Émile") that woke up Pestalozzi, and caused him to give his life to the great and sorely needed work of educational reform.

Pestalozzi may be called the father of modern primary education. Under his touch, primary schools passed from death unto life. He turned the education of children from the abstract to the concrete,—from books, books, eternal books, to things. He broke down the artificial, and introduced the natural. He transformed education from mere instruction into mental development. Above all else, he was a great quickening, arousing, vivifying force in the educational world, setting Europe aflame as no other man has ever done with zeal for educational improvement.

Froebel was inspired to do his work largely by Pestalozzi, and came forward with equal genius to complete what Pestalozzi had so well begun. He added system to what had been left by Pestalozzi too fragmentary and chaotic. He excelled in construction, in which Pestalozzi was comparatively weak. Pestalozzi's methods had done comparatively little to cultivate spontaneity, originality, invention, in the child. Froebel's methods were very strong and fruitful here. Froebel went far beyond Pestalozzi in training the child to a recognition of his social relations, in fitting him to live worthily in society. Perhaps, most important of all, Froebel had the genius to see that education, to be effective, should begin earlier than the ordinary school age,—indeed, should go back to the very nursery.

For educational purposes, he said, for the moulding of habits, tastes, dispositions, and character, the first seven years form the most important period of human life. And, of these, the second, third, and fourth years of the child's age are quite as important as any that come later. Why, then, should these years be lost to education? Why should they be neglected, squandered, nay, often filled with influences of positive evil, that stunt and warp the intellectual and

moral life? Why should not our educational systems plan to cover these critical and immensely important early years, and turn them to permanent account for good? This Froebel's kindergarten system undertakes to do.

The kindergarten is much more philosophical: it seeks to touch deeper springs in human nature, it aims at results broader, subtler, deeper, more lasting, than are generally supposed by those who have not carefully studied it. Many suppose it to be scarcely more than an ingenious method of amusing children, or, at the best, of imparting a very little useful knowledge with the amusement. No conception could well be more shallow.

Let me try to point out very briefly a few of the leading objects that the kindergarten has in view, as understood by its founder and by those who know most about it. Thus we shall be able to see, I trust, how subtle and yet how powerful is its influence in moulding the characters of the children brought under its influence, and therefore why a woman with the ability and the large and serious views of life of Elizabeth Peabody should have felt it worth her while to devote so many laborious years to the establishment of kindergartens in this country.

First of all, the kindergarten aims to promote and to teach pure, harmless, happy play. It recognizes happiness as good, and play as the child's normal way of securing happiness. It says: Play is as natural to the healthy and free child as to the lamb or the colt, and should as much be provided for as any other of the child's wants. Neither body nor mind can grow strong and vigorous without play. It is Nature's method of building up the mind into hope, courage, alertness, and joy, and the body into activity, health, and strength.

Moreover, there are everywhere in vogue around us *bad* plays,—plays that are immoral, coarse, vulgar, brutal. The instinct for play is so strong that children not taught good plays are very apt to learn bad ones. The kindergarten recognizes this fact, and comes to the child on the very threshold of his play life, bringing him plays of the brightest and most attractive character, and yet all of them pure and good in their influence,—tending to teach, not cruelty, meanness, selfishness, or brutality, but fairness, justice, kindness, honor.

What a blessing it would be if the whole child world could be filled with such plays! It will be, in the future, just in the degree in which the kindergarten method and spirit are introduced into homes and the schools.

Again, the kindergarten early gives the child command, as does no other form of education known, of his own faculties and powers. It teaches him to use his hands, his feet, his eyes, his ears, his whole body. It teaches him to observe, and to go through life awake and alive to the world he is in. This systematic awakening of the mental faculties shows its results in the subsequent school life, in the fact that a child trained in the kindergarten can, as a rule, go through its public school course easily in a year or two years less time than a child who has not had the previous kindergarten training.

In another way also the kindergarten shows its results. It lays the best of all foundations for that industrial education which is such a crying need of our time. Our present system of education in our schools lays the foundation for industrial helplessness. The ordinary graduate from our high schools is about as poorly prepared as one well can be to enter upon the real work of life. He has never been taught to use his hands. There is nothing that he can do. There is not even much that he knows except what he has found in books. This is all wrong. He ought from the beginning to have been made acquainted with things, with the objects around him, with the world he lives in, instead of merely with books. From the first he ought to have been trained accurately to see, to know forms and colors and properties of matter, and to use his hands, in drawing, in the construction and invention of forms of beauty and use, in clay modelling, in the use of tools, leading on step by step to carving and simple work in wood and iron; and, in the case of girls, to sewing, cutting garments, and cooking. With such a training as this, young people would not graduate from our high schools helpless. They would not have been made by their school training ashamed to work, as well as unfitted to work. Their *hands*, as well as their brains, would have been trained. They

would have learned to feel that work with the hand is noble, and not degrading. They would not only have been prepared to go out into the world and take their place among the world's workers, but they would already have been given to taste the joy of work.

Now, I say the kindergarten idea distinctly contemplates all this, lays the foundation for it, cultivates a taste for it, starts the child in it. The kindergarten idea is essentially the industrial idea. Its thought is training for the body just as much as for the mind, discipline through doing, and not through merely receiving.

Most important of all, the kindergarten is the most effective system ever devised—I do not think I am speaking too strongly in saying this—for the *moral* training of children.

It begins at the beginning, at the nursery, at the mother's knee; for the kindergarten system distinctly contemplates the intelligent co-operation of the mother in it all. Thus it leaves no fallow soil back, at the initiatory period of the child's moral life, unoccupied and neglected, in which evil seeds may find lodgment to grow and bear their subsequent baleful fruits. It takes the virgin soil of the child's opening existence, and from the very first begins the divine task of planting it with the holy seeds of love and truth. Thus occupying it from the beginning with the true, the beautiful, and the good, the evil is forestalled, and the tastes, habits, and desires of the child are started right. It is easy to see the importance of this. It is easy to see that, even if in later years the child falls into evil associations and under evil influences, the impressions of those earliest years and the desires kindled then cannot wholly be lost, but may prove in many a crisis time of life his safety and salvation. The kindergarten idea aims at not a partial but a complete and rounded development of the child. It does not forget the body, but trains, as I have said, the head, the foot, the eye, the ear, the whole physical system. It does not forget the intellect, but trains the faculties of observation, perception, comparison, invention, imagination, memory.

Passing right on to the highest of all, it does not forget the will, the conscience, the heart, the social, moral, and religious nature of the child, but aims steadily, and above all else, at the cultivation of these.

The kindergarten is a little well-ordered community or social organism, where social rights and duties are carefully guarded and taught, where each member soon learns that he is in a world of human relations, that he cannot live for himself alone, but that everything he does must be done with others in view as well as himself. Thus the whole experience of his kindergarten years is a constant lesson in gentleness, kindness, co-operation, sympathy, justice, truthfulness, helpfulness. Yes; and, beyond all these, of respect and reverence for those who are older and wiser and better than ourselves, which quickly and easily passes over into reverence for religion and God. You see, then, what I meant when a little while ago I spoke of the kindergarten as one of the most valuable of known allies, not only of the school, but also of the home and the church.

When shall we learn that, if the world is ever to be saved, the work must begin in a much more intelligent, systematic, and thorough-going movement to save the children than we have ever yet even dreamed, ever yet undertaken, or even seriously contemplated? Let us have our colleges, all that we have now and more. Let us have our high schools and intermediate schools and primary schools, just as now, only simplified and improved, so that the education they impart shall be less an education of books, and more an education of things, less a cram and more a discipline, less an intellectual routine and more a training to fit one for a place in the actual world. But, above all, let us have an education that shall teach the mother, and join hands with the mother, and thus begin back at the very *beginning* the holy work of moulding human beings, and including in its system of training and culture, not only the intellect, but every faculty of power of body and mind and spirit that enter into to form complete and rounded lives, noble characters, perfect men and women.

There is a quaint and beautiful saying, imbedded like a shining jewel amid the rubbish of the old Jewish Talmud,—a saying so replete with wisdom that it has lived on over the centuries, and is likely to live forever. It is this: "The world is saved by

the breath of the school children." Let us learn the full meaning of this great word that the oldest time has contributed to the newest, and we shall shape more wisely the forces that are to mould the civilization of the future. J. T. SUNDERLAND.

THE GROWTH OF TRUTH.

Give me the mind of man or maid
Intelligent enough to know
Pure seeds of thought, in darkness laid,
Must have their proper time to grow.

When wildest winter rages round,
A wilderness is only seen:
In early spring, above the ground,
Peeps forth the prophet-speck of green.

Through busy days and restful nights,
Through changing sleet and sun and rain,
Through disappointments, griefs, and slights,
Matures at length the golden grain.

First is the blade, and then the ear,
Then comes the full and ripened corn.
Thus goes the wise and wondrous year,
Since man to time and truth was born.

WILLIAM BRUNTON.

"DAS BLUT IST DAS LEBEN."

This is the sweet German phrase of Luther's Bible. And it has been the symbolic speech of many tongues in many times and places, that "the blood" stands for "the life."

Yet some of the sternest battles of Christian theologians against each other have been due to a strange confusion in our Western World concerning that Oriental metaphor,—a confusion between the sign, "das Blut," and what it signified, "das Leben."

This confusion is the more strange when you think that it does not arise, at least in our day, until the blood spoken of is the blood of Jesus. A preacher chooses as his text, "The blood of Jesus Christ, his Son, cleanseth us from all sin." With perfect clearness he sets forth the historic fact that, under the Jewish "dispensation," the blood of rams was only a red metaphor flowing down on Jewish altar-sides to represent a coming Saviour.

But, having thus pointed out that the ram's blood shed by Hebrew priests was but a symbol of the blood of Jesus shed on Calvary, he does not go on to show that the blood of Jesus, as referred to in the text, is but a symbol of the life of Jesus. Here the Western tendency toward literal interpretation leads off the preacher's mind into an error; for he goes on to declare, or to imply, that the literal shedding of the blood of Jesus worked a literal sacrifice for sin.

Now suppose that, instead of this confusion, the symbolic use of blood be seen as clearly in relation to the new dispensation as it was seen in relation to the old. In the text read "life" instead of "blood." "The *life* of Jesus Christ, his Son, cleanseth us from all sin."

But you do not yet understand this; for you have been told that it is the *effect* of sin, its stains, which the blood of Jesus washed away. Yet how much more the text will mean to you if it be taken this other way, that the life of Jesus cleanses us from sin itself! How does it cleanse us? The answer is familiar. By faith and in him. And faith in Jesus Christ means to live like Jesus. Strive, then, to live like him; and, inspired by his life, you shall be cleansed from sin.

The atonement with God through Jesus Christ was *revealed* by Jesus, not *worked* by him in place of our own work. It was the revelation of a means and of God's mercy. We are to work out our own salvation, as the apostle says; but it is Christ that worketh in us. It is the *blood*—that is, the *life* of Jesus, if we make it ours—that saves us.

Where, then, you say, does the idea of sacrifice come in? Why, as the other thought was metaphoric, and not literal, so this idea of sacrifice is spiritual, not material. Jesus died upon the cross as the crowning act of a life of self-devotion to the truth, an example for our following, and by means of which we have the strength to follow. Like him, we are to present our bodies a living sacrifice, holy, acceptable unto God. Why should we be told to do this if Jesus did it in our place? Yet it is true that Jesus died for us, if in no other sense than as he lived for us, to show men how to live through death into eternal life, so that, inspired by his life and death and resurrection, we, too, might live and die and rise again.

Salvation was no mere dramatic spectacle for us to look upon and live. The story of

the serpent uplifted in the wilderness has led us away from truth, if it seemed to teach us that. No: salvation can be nothing but an hourly, practical process in the life of him that would be saved. It is becoming righteous instead of sinful. It is to be pure in heart, that we may see God ; and this is the atonement,—to be at one with God.

If we and the Father are to be one, just as he and Jesus are one, it is because our spirits are divine, as that of Jesus was. The difference between his spirit and ours is not in kind, but in degree of manifestation. He is the first-born among many brethren. Every one of us is a son of God. He, an elder brother, came to show us how to be at one with his Father and ours.

When the wretched sinner, the perjurer, the thief, the pilgrim, carrying still a pack of sins upon his shoulder, feels its weight, and asks you for advice, do not confuse your terms by telling him that God died in his place. Say to him rather, God will be no longer angry if you turn from your evil way. Turn, and you shall live ; and, as for your past sins, they shall be no more remembered against you forever. Tell him Jesus lived to show the people around him, and through them a world in darkness, this great light,—that Jehovah was not seated over them, a judge inexorable, but bending down to lift them to his bosom.

We have been blind to the chief significance of that often quoted parable, in which Jesus meant to make so clear the unresentful love and absolute forgiveness of his Father for the younger son that went astray. For when the prodigal humbly confessed, and said, "Father, I am no more worthy to be called thy son," his father did not answer, "It is so, my child ; but I can take you back because a sacrifice has been provided for your sins." Oh, no ; but he put a new white garment on him, covering up the rags, and said to all his household: "Rejoice, and let us feast together. For this my son was dead, and is alive again. He was lost, and is found."

Whether the death of Jesus mean something more than is suggested here ; whether it bore some mystical relation to that problem of permitted evil which has baffled every human mind; whether violated law indeed required and obtained in him a sacrifice ideal and infinite,—I do not know. But it seems to me these questions are speculative, as distinct from practical. I believe that any man may have eternal life without settling them. And it seems to me that, if Jesus was that true light, lighting every man that cometh into the world, he must have done so in some simple yet effective way that all mankind could understand, whether they have power to grasp or whether they dispute the reasonings of Paul. Nor do I think it is too much to say that the salvation of no human soul depends on the holding or rejection of a doctrine concerning the atonement, which, in spite of all our guess-work and conclusions, may yet lie among the hidden things of God.

Walter Storrs Bigelow.

Harrisburg, Pa.

BISHOP PAYNE AND THE AFRICAN METHODIST CHURCH.

The recent death of this venerable and devoted man recalls to our mind the connection which the American Unitarian Association had with this African Church.

At the close of the war the colored people were beginning to assert themselves in all directions; and, among other things, they desired to free themselves from the injurious influences which came from an uneducated ministry.

The African Methodist Church was already in existence, and needed their support. The foremost men of intelligence and piety among them first sought encouragement and recognition from the Southern Methodist Church. They met with the cold shoulder, so difficult was it for the South even in the Church to free herself from race prejudice. The matter caused considerable discussion at the time. The Northern Methodists felt pained at the situation of affairs, but they were powerless to do anything to help matters; and the slights of our townspeople and neighbors are the ones that always sting the most. There were already probably a good many colored members in the Southern Methodist Church, but their position was one of inferiority; and, when they found at this hour of freedom that their unequal position was going to be perpetuated, they could not bear it, and they went out, and with their other

brethren supported the "African Methodist Church."

We find in the journal of Rev. Charles Lowe, secretary of the American Unitarian Association, that he and Rev. Edward E. Hale were among the first to express sympathy for this Church. Mr. Lowe spoke on the subject before Mr. Hale's people. The African Methodist Church held about a year before, in Baltimore, the first meeting of the second half-century of its existence. Rev. J. F. W. Ware and Dr. Rufus Ellis attended the meeting. They were very much impressed with the ability and excellence of this body of men who had stood by the Union. They had already two hundred thousand members, besides Wilberforce University. Mr. Lowe proposed to send them our books and tracts, and also to vote them money to furnish a library, the books to be chosen by a committee from both sides; also to provide them with a better educated ministry by furnishing the salary of a man whom the Unitarians should choose, with their approval, to preach in Charleston, S.C., where they wished to start another college. The project took our people by surprise, but they entered into it; and the orthodox community could hardly believe that we intended to help this African Church without any thought of making Unitarians of them. A letter from their corresponding secretary thanks the Association as the first body of religionists who had said such words as their secretary, Mr. Lowe, had done; namely, "We shall be glad to work with you, and avail ourselves of your noble instrumentality."

Daniel A. Payne was born of free parents in Charleston, S.C., in 1811. After teaching some years, he entered the Lutheran Theological School in Gettysburg, Pa., and studied for some years. He entered the ministry of the African Methodist Church. In 1850 he was elected a bishop, and was the oldest bishop of the church at the time of his death, which has recently occurred at the advanced age of eighty-four years. His fine organizing power, his zeal for foreign missions, and especially his work at Wilberforce University at Xenia, Ohio, brought him first to the attention of our Unitarian people. In 1868 we held a great theatre meeting in Boston, to stimulate the good work at the South for the freedmen and others. Bishop Payne and Bishop Brown of the African Methodist Church were present, also Rev. Mr. Ganner, the able editor of the *Christian Recorder* (African), who "excited," in the words of a reporter at the time, personal sympathy from our people, adding much to the interest of the occasion.

We recall distinctly the appearance of Bishop Payne at that time. Slight in figure, with a skin moderately dark, delicate features, and a kindling eye, he attracted all who heard him by his modesty, simple earnestness, and spirit of consecration to his work. In 1869 Rev. Charles Lowe, still secretary of the American Unitarian Association, made a visit to Wilberforce University, and reports himself "delighted" with it, and also with Bishop Payne, "the heart and soul of it." The presiding elder of the Second Quarterly Conference of the African Methodist Church writes at a later date a letter, thanking the American Unitarian Association for the libraries which had been sent out, and says, "Language fails to express our sense of gratitude and high appreciation of so invaluable a contribution."

In the year 1870, in the month of October, a National Conference of Unitarians was held in New York. Bishop Brown was present, and made a very interesting address. He said he did not know which of the three gentlemen to thank most, Mr. Hale or Mr. Lowe or Mr. Ware, and went on to tell how young and even old colored men were getting hold of the little libraries sent by the Unitarian Association, and learning Latin and Greek, and preparing to preach. The bishop also paid a warm tribute to Rev. S. J. May and Dr. J. F. Clarke for their early service to the State.

We do not recall these facts in our history as a denomination in a spirit of boasting, but in order to remind our brethren that this church of the colored people at the South, reared and sustained by their sacrifices, still needs our assistance, and, above all, that sympathy which blesses both the giver and the receiver.

May it not be that the departure of Bishop Payne, this consecrated man, who has now gone to his reward, will recall to many his appearance at that meeting in Boston, and revive in their hearts an interest in the great work to which he gave his life?

MARTHA PERRY LOWE.
Somerville, Mass.

A CONFESSION OF FAITH.

Rev. Charles G. Ames, in his New Year's sermon at the Church of the Disciples, Boston, made the following stirring declaration of faith, which we quote from the Boston *Gazette* of January 14: —

We believe in one God, the Father Almighty, Maker and Ruler of all the heavens, all the earths, and all their creatures. We believe in Him without pretending to comprehend or define Him; and we believe in Him all the more surely because He is past finding out, and must be trusted out of sight as greater and better than all our thoughts.

Believing in the Maker, we believe also in what He has made in the essential goodness of the universe; in nature and man, as the expressions of divinity, to be studied, honored, and loved; in the past, present, and future, as scenes of the divine activity; in their entire contents and processes, as belonging to one system of wise order.

We believe that this is the right kind of a world for the beginning of man's history, and that man has in him the right kind of stuff to be developed toward physical, intellectual, and moral perfection.

We believe that the highest object or end for which this earth exists is to produce a noble race of beings,—beings wearing the image of their Author, because capable of sharing in freedom His wisdom, goodness, and power.

We believe the earth is not merely a hospital for diseased humanity, nor an asylum for creatures with disordered minds, nor yet a nest for hatching out evil spirits, nor a forwarding house to perdition, but a home, a school, and a temple for the children of light and love,—a nursery of young angels.

We believe that creation is in no sense a failure, but a grand success; that the Author of it has never been sorry for His work; that, if He once pronounced it "very good," He has not changed His mind; and that He never has, and never will, let any part of it fall out of His own hand.

We believe that man is a divine institution; that he is here by appointment of a wisdom which makes no mistakes; that there is a divine parentage behind all our fathers and mothers, a divine purpose within every life.

We believe that sin and suffering, disorder and disaster, all the tragedy and woe of history, are subordinate parts of a sacred drama, whose outcome will vindicate the Supreme Management, and make the heavenly light all the brighter in contrast with this apparent darkness,—a darkness which belongs to our blindness, and not to the Eye which sees all things as they are, and foresees the end from the beginning.

We believe that our own spiritual life and growth is provided for in the order of the world, so that even what we call follies and failures and wrongs are a part of the course of instruction for the human race,—surely, no more disappointing to the Father of all than the weak waywardness of infancy is disappointing to human fathers and mothers.

We believe that, "when God hath made the pile complete," it will appear that there is no waste material in the universe; that in the large order He has a use for all the forces, a place for all the facts, and a worthy destiny for all the creatures. If there are many grades, reaching from monad and insect up to archangel, He does no wrong to the lowest by His grace to the highest. If

> "He sees with equal eye, as God of all,
> A hero perish, or a sparrow fall,"

it is because He gathers the life of the sparrow into His own boundless bosom as truly as He receives the ascending soul of His beloved Son. There can be no outside to His love, as there is no outside to His being.

We believe that man is educated to virtue through the law of consequences; that he is left to learn the good of goodness and the bad of badness through his own experience; and that all the infernal conditions into which he may sink by violation of law are the necessary counterpart of the heavens into which he may rise by loving obedience. Retribution, or the solemn shadow of inward darkness, is, therefore, the only form in which mercy can appear and appeal to one whose face is averted from the heavenly light.

We believe that, in this throng of imperfect human beings, partly submerged in animal conditions, partly blinded to spiritual truth, or to the beauty of holiness, and "moving about in worlds not realized," the pure, wise spirit can see His own waiting image; that He comes near to us all as the inspirer of every true thought or right de-

sire; and that the wisdom of wise men and the influence of good men belong to the system of agencies by which He guides mankind to their own advantage.

We therefore believe in Jesus, as representing among his human brethren that brightness of the Father's glory which has ever been shining on the earth, and that express image of his person which can be traced in all mankind,—clearly at their best, faintly at their worst.

We believe that the large anointing of love and wisdom which made Jesus "the Christ" has been measurably given to many others, in all times and lands; and we still delight to apply the name "Christ" to every manifestation of divine powers and qualities that may anywhere be seen or felt among mankind.

We believe, therefore, in the continual coming of the kingdom of heaven; in the rightful and growing supremacy of "righteousness and peace and joy in the Holy Spirit."

We believe that the spread of truth and goodness, or the growth of all forms of excellence, in the individual, and thence in society, is at once the chief interest and highest happiness of the race, on earth or beyond.

We believe that the Church exists to represent and promote this kind of interest and happiness, by establishing everywhere centres of the clearest light and the noblest life; and that the Church, therefore, includes all faithful people of every name and creed.

THE LARGER UNITARIANISM.

The Unitarianism of the spirit is larger than the Unitarianism of the label, and it is with the spirit that we must be mainly concerned. The label will generally take care of itself. We shall be called by that name; we shall call ourselves by that name, if only for convenience. And the name itself, like every other, will stand for what we stand for: it will gather to itself such associations, honorable or otherwise, as our words and works may justify. We neither disclaim the name nor contend for it: we contend only for "the faith which makes faithful," for the life more abundant, for the victories of love and light and liberty.

The larger Unitarianism, therefore, is always "open at the top." It tends to identify itself with ever-broadening interpretations of religion and life. It responds to the sympathy and symphony of universal religion. Its passion is the passion of Jesus for the perfection of humanity in sonship to the Highest and brotherhood to the lowest. It demands free access to the treasures of the universe, and the progressive development and use of all our divinely given resources, spiritual and material. Are there many inside and outside of all the churches who mean and say the same thing? The larger Unitarianism says, So much the better! "For the earth is the Lord's, and the fulness thereof."

In this attempt to be everything, say everything, and do everything, is there no danger of vaporizing our body and dissipating our energy in empty space? Yes; and that is precisely the danger of the larger Unitarianism. Its brave and magnificent generalizations go for nothing, unless it pulls itself together and harnesses itself to definite service. *It must apply its limited force to some limited work.* Just as every individual must, unless he is content to be a bag of gas, minus even the bag. Effective work is only done by directing energy to a few well-selected points, and steadily pegging away. Since we cannot do everything, let us do something.

To do anything at all, we must work together,—must forego differences and concentrate on agreements. This means union, organization, action, under accepted limitations. To promote the largest objects, we must do many small things, though no petty ones. The larger Unitarianism is to do its best work and win its noblest victories in the minds and hearts of private individuals,—in the lives of the children whom it trains up in the nurture and admonition of the Lord, of the men and women whom it enlightens and inspires,—in the habits of lowly fidelity, the influences of good will, and the means of personal and social culture which it fosters.

The field of the larger Unitarianism is the household, the parish, the voluntary association of churches for local and general work, the beautiful and sacred work of learning, teaching, and preaching truth, and of letting our light so shine that others

may see our good works and glorify God for such an object-lesson of pure Christianity, or of freedom, fellowship, and character in religion.

All of this means that, in the main, our ministers and churches are on the right track. They are learning that a good spirit deserves a good body, that the best workmanship requires the best tools, that the divine business can be done only on business principles. The *talk* of liberalism is one thing: its *task* is quite another. The talk alone tends to lose itself in frothy rant and cant. The real task includes the talk, but it includes much more. We must do our part toward putting into the private and public life of America the principles and powers of reason and righteousness. If we know these things, happy are we if we do them.—*Christian Register.*

TRUST.

O boundless ocean of deep trust
On which we float, calm and serene,
While dazzling lightnings round us flash,
While winds are high, and stars unseen.

Ineffable thy power, thy strength,
To stay the soul, in doubt, in ill;
Life's terrors vanish when we cast
Ourselves on thee, rest, and are still.

Hushed are the tumults of our hearts,
Silenced the questioning of our moods;
A new and sweet companionship
Is lent to life's deep solitudes.

Our vision widens, wondrous scenes
Unfold before our searching sight;
Time and eternity are one,
And through all darkness there is light.

Be ours this trust, in life, in death;
Firmly on God our souls take hold;
No pain can fright, no wrong can daunt,
If but his love and strength enfold.

—Hattie Tyng Griswold.

OUR LONDON LETTER.

Inspiration is one of the greatest religious questions of the day. The friends and defenders of the old and now decaying forms of scholastic opinion find themselves compelled to retire from their outworks in order to concentrate their forces around the citadel. There the friends of religious progress are prepared to meet them. No one of the popular doctrines has been more mischievous than the common notion of "Bible inspiration." Alike unscriptural, unphilosophical, and unreasonable, it has compromised the Bible, adulterated its influence, weakened its power, and made unbelievers by myriads. Like most falsities, this one has generated a corresponding falsity. All-inspiration has led to the theory of no-inspiration. The true theory finds in the Bible a human element as well as a divine, and it finds that the divine is due to a higher moral and spiritual consciousness and a nearer converse with God.

Dr. Sanday's book, "Inspiration: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration,"—the Bampton Lectures for 1893,—is a noteworthy contribution to one aspect of this question. On the great problem of inspiration itself it is a disappointing production. The central question is touched upon, but not grappled with. Dr. Sanday approaches within sight of it now and again. Face to face with it he does not come. It takes an incidental, not a primary, place. The historical aspect is in the foreground. As the result, we have a work which affords comparatively small guidance on the main road, but not a little valuable help on the by-paths of Biblical research. The learning, the moderation, the balanced judgment, the calm, judicial tone, are admirable. We could have wished for a fuller deliverance on the crucial point of inspiration itself. But we must be thankful for what Dr. Sanday has given us; and on the history of the formation of the canon of the Old and New Testaments he has given us much that calls for intellectual gratitude.

Where Dr. Sanday does speak of the methods of inspiration, his position is indicated in sentences which, though brief, are clear and cogent. For instance: "Just as one particular branch of one particular stock was chosen to be in a general sense the recipient of a clearer revelation than was vouchsafed to others, so within that branch certain individuals were chosen to have their hearts and minds moved in a manner more penetrating and more effective than their fellows, with a result that their written words convey to us truths about the nature of God and his dealings with man which other writings do not convey with equal fulness, power, and purity. We say that this special moving is due to the action upon those

hearts and minds of the Holy Spirit. And we call that action inspiration."

Is this special influence present in the field of Biblical history? Dr. Sanday maintains that it is. For what purpose? Not to give absolute freedom from error in the use of historical material, but to reveal the divine current in history, to open the vision to the formative and guiding principles of which historical events are the expression.

Dr. Sanday feels unable to confine inspiration to the canonical writings. Who would say, for example, that the Book of Esther is wholly filled with the Spirit of God, and the Book of Wisdom wholly devoid of it? There is a descending scale within the Canon, just as there is an ascending scale outside of it. Dr. Sanday accordingly admits that a measure of inspiration may be justly claimed for some books in the Apocrypha. This admission opens the door to a broader view of inspiration than even liberal Orthodoxy is generally willing to concede, just as the function of inspiration in Biblical History, on Dr. Sanday's definition of it, is seen in operation as truly in Carlyle's "French Revolution" as in the Book of Isaiah.

The South Place Society, Finsbury (London), is one of the links between England and America. Large numbers of Americans go up to the house of Mr. Moncure D. Conway. A delightfully interesting story is told by Mr. Conway of a pleasant incident in connection with Longfellow's visit to South Place. The story was told to Mr. Conway by Longfellow himself. On the poet's third visit to Europe, in 1842, he spent some time in Dickens's London home of English hospitality, Tavistock House. During the time of what he himself calls "a most delightful visit here in London" he went on a Sunday morning to South Place to hear William Johnson Fox, the famous pulpit orator, who drew the best and brightest minds of London, of all ranks and profession, within the magic of his power. A surprise awaited Longfellow. He heard his own "Psalm of Life" sung as a hymn! The effect upon his emotions was almost overpowering. His presence in the congregation was unknown, and it gave him a thrill of joy to find that his poem was in the South Place treasury of song.

The union of America with the famous society is not confined to "the living present." In fact, the congregation owes its origin to the apostolic enthusiasm of an American,—and an American set on fire with the love of God. The founder of the society was Elhanan Winchester, born near Boston, Mass., in 1751. His father, a mechanic, had his quiver full,—fifteen boys and girls. To the boys were given Old Testament, to the girls New Testament, names. The Hebrew Elhanan slew Lahmi, the brother of giant Goliath (1 Chron. xx. 5), "whose staff was like a weaver's beam"; but the New England Elhanan (signifying "God-given") did better:—

A weaver's beam was small compared with the spear of Calvinism which our Boston Elhanan encountered. He carried to the combat one brief text, "God is Love." With the divine love his heart was aflame, his brain inspired; and he went through his own country, and then through England, publishing the new gospel, that all mankind would be ultimately saved!

And yet this man was at first a preacher of the straitest sect of the Calvinists, and it is worth while recording how he was converted to Universalism. A young lady, whom he casually met in his travels, quietly told him that all must be saved, inasmuch as she "beheld an infinite fulness in Christ for all mankind." He silenced her with texts, and passed on his way; but her sentence carried his destiny with it. He never saw her again, never even knew her name or abode, and lived eventful years of regret that he was unable to tell her that she had been the instrument of his salvation.

Winchester was before his time a prophet who prepared the way for Channing, Emerson, and Theodore Parker in America, and for William Johnson Fox in England. Yet, as Mr. Conway quaintly says, he "had an enormous capacity for belief." He was a millennial enthusiast, who published sermons on "The Three Woe-trumpets" of Revelation, in which he confidently identified the French Revolution, just opening, with the Second Woe. He reached England in 1787, and after six years of promiscuous preaching dissenters of various shades united to build or purchase for him a chapel in Artillery Lane, where on Feb. 14, 1793, the society came into co-operate being. Winchester did not assail Trinitarian dogma, but bore down vigorously on

hell, the slave-trade, capital punishment, and other anti-humanitarian institutions. He died in America in 1797, and was succeeded by Rev. William Vidler, his first ministerial convert.

Since then South Place has passed through a variety of phases. It has never been tied to a creed. It has never been in the bonds of a sect. Its varying complexion of thought is indicated in the names which, at various times, the society has either adopted or received: "Philadelphians," "Universalists," "Society of Religious Dissenters," "South Place Unitarian Society," "The South Place Society," "The Free Religious Society," "The South Place Ethical Society." These changes of name imply that the society has never been tethered to any particular type of thought. It has "stood" for flux and flow. William Johnson Fox was a Unitarian, decidedly. So were those who built the chapel for him. So were many of his supporters. But the society abandoned Unitarianism long ago. It may be said now to have abandoned religion. Recognition of God is gone. Prayer is gone, Worship, in any proper sense of the word, is gone. Theism is gone. Not a vestige of any form of religious thought is left. Secularism, pure and simple, is dominant. "Free thought" it is termed. But it is thought not really free. I mean that true freedom insures freedom for thought in every direction. The "free thought" of South Place is freedom to run in the direction of agnosticism, but not of Christianity, of non-theism, but not of theism. Like the churches around it, it has its bonds. It is in the bondage of a non-religious radicalism, with no liberty of movement toward any form of orthodox belief or of Unitarian faith. Mr. Conway, indeed, illustrates liberalism of thought by indulging in shots at Unitarians and Unitarianism. It is harmless and trumpery pea-shooting, but it serves to show that the claim of absolute freedom does not mean freedom for Unitarianism at South Place. Yet, as the *Christian Life* points out, the South Place Society meets in a chapel built by the liberality of Unitarians, and built by them for the purposes thus expressed in the trust: "as a place for the public religious worship of one God, even the Father, and for instruction in the Christian religion." That these purposes are not now fulfilled Mr. Conway himself would be the first frankly to admit. He would claim "an advance" on these, and would urge that he has accomplished what he denominates "the liberation of Unitarians from moral superstition." It would be a splendid testimony to the high, keen sensitiveness and moral robustness of the "South Place Ethical Society" if the congregation would rise to the height of giving up a building to which they have no moral right, and would erect a temple, not "sacred to the one God, the Father," as the present chapel is, but "sacred," in Mr. Conway's own words, "to the Supreme Light and Fire, to Reason and Love in their struggle with Unreason and Inhumanity." That the South Place Society fills an important niche in the intellectual life of London is beyond all question; that its powers are not now devoted to "the public religious worship of one God, even the Father," and to "instruction in the Christian religion," is equally beyond all question.

A series of remarkable "Lenten" sermons is now being delivered daily at St. Edmund's Church, Lombard Street, under the auspices of the Christian Social Union,—a society which is vigorously promoting objects which will be at once understood from the phrase a "forward movement" in the Church of England. The sermons are all on social subjects; and their aim is to put the yeast of a Christian democracy into the dough of our commercial, civic, and national life. The service is held at mid-day, from ten minutes past one to ten minutes to two, —the "refreshment" time of our busy city men. The mental food thus provided must be sometimes more difficult to digest than the physical fare; for it has several times been very spicy indeed, and served up with a good deal of sauce. The church is densely packed every day. The preachers are all men of note in the Church of England, who see what a fatal policy it is to make that Church "the type of all that is privileged and propertied and jealous and unsympathetic," and who would fain see her taking her place as the friend and protector of the people. They seek to arouse her to a sense of duty in the great social agitations which are now on foot. Whatever one's judgment on particular opinions of the preachers may be, there can be but

one verdict on the boldness, the independence, the bracingness, and the intense earnestness of their utterances. Whatever the result of these sermons in the sense of any organized movement, the effect on the quickening of thought and the deepening of interest in methods for the regeneration of life must be vital and far-reaching in individual cases. Perhaps the noblest of these discourses, so far, is that of the new Dean of Ely on "The Democratic Creed of the Church,"—a vigorous presentation of the dean's interpretation of Christ's social ideas, and an eloquent attempt to transform the Church of England from an instrument of the aristocracy into a genuine spiritual power wielding a vast influence on behalf of social reform in England. It is a healthy sign that busy merchants are drawn from the crowded mart to listen to these inspiriting addresses; and even those who may not be able to adopt all the articles of the preachers' social creeds will yet catch a measure of their reforming humanitarian spirit, and the leaven will work.

S. Fletcher Williams.

London, March 1.

CHICAGO LETTER.

The *Unitarian* has already taken note of President Harper's course of lectures on Genesis, which have aroused the old note of theological alarm from some of his orthodox brethren; and it has also noted Dr. Harper's method of reply to these critics, which is justly pronounced "timorous and equivocating." The words quoted from Dr. Henson, the valiant defender of the Baptist faith and who has acted as principal spokesman on this side, to the effect that the distinguished doctor's explanations mystify more than they explain, find an echo in many of the comments from more secular sources. Dr. Harper, in his first irritation and presumable confusion over these attacks, made the unlucky mistake of throwing the blame on the public press, declaring that his lectures were not fairly reported, and adding, rather gratuitously, that there were not ten reporters in Chicago who were capable of reporting such lectures. As may be imagined, this made our daily newspapers bristle with defensive pride. The *Herald* replied with a mixture of gentle irony and amusement, venturing the opinion that obscurity was a poor sign either of scholarship or mental profundity, and that, where lectures were so difficult to understand, the fault must lie not altogether in the reportorial mind, but was more likely inherent. The letter printed for private circulation, in which the lecturer made another reply to his critics, betrayed the same feeling of nervous alarm which nowadays, on such a matter, excites more amusement than sympathy on the part of the general public. It is indeed, as the *Herald* said, hard for a man to pose before the public as an advanced Biblical student and a leader in the ranks of Orthodoxy. When Dr. Harper talks on Genesis and kindred themes, he naturally likes to talk up to the understanding of other specialists on this theme. It is hard to possess a learned and critical mind, and not give one's self the pleasure of exercising it; equally hard to explain either to the instructed or uninstructed mind how, if the story of Noah and the flood is a "naturalistic myth," or "an historical fact preserved in a multitude of forms by a multitude of nations," we should go on regarding it as a special divine revelation to a chosen set of people. Well, those who stand in the position of Dr. Harper and other representatives of the "new Orthodoxy," though I suspect the doctor would repudiate even that term of mild distinction, are to be more pitied than blamed; while those minds belonging to a more rational and candid school, standing on the firm, broad foundations of natural religion, cannot be too thankful they have escaped the mental obliquities and bewilderments of a half-fledged liberalism.

The recent death of Mrs. Myra Bradwell has removed one of the pioneers of social reform in our midst. Mrs. Bradwell is best known as the woman who first made application for a license to practise law in the courts of Illinois. This was not granted until several years later; and in the mean time Mrs. Bradwell had associated herself with her husband in the editorship of the *Legal News*, a standard publication of its kind, whose fame and success are directly connected with her name more than with her husband's, who has been a busy practitioner, able and progressive at his profession all these years. Failing to secure her

license to practise with him, she made application for the post of notary public; and a friend, writing a sketch of her life, gives a humorous account of the surprise, not to say consternation, which seized the governor and his advisers at so unprecedented a request. It was at last "gravely decided that a married woman was not eligible to such a high position, because, being absorbed into the Nirvana of wedlock, her identity was lost in that of her husband, and she could not, therefore, give a bond; and the ludicrous part of it was that the governor apologized for his action, and threw the blame upon the law. 'There is no one whom I would more cheerfully appoint if the matter were within the limits of my official discretion.'" In later years Mrs. Bradwell was not as active in public work as many others; but she never lost the prestige of her early heroism, and her sympathy and counsel were never wanting to any worthy cause, either for woman's or the world's advancement.

Another loss much deplored is that of Dr. William F. Poole, our well-known librarian. The story of his life shows how the boy and youth prefigured the man of indomitable industry and energy, who has left such a deep and lasting mark upon the intellectual interests of the city in which he has lived for so many years. He began the organization of the Chicago Public Library in 1874, remaining its efficient head until 1887, when he resigned the position to accept one of still greater distinction in the establishment of the Newberry Library on the North Side. He was known not only as a practical librarian, but enjoyed a national and even international reputation as a bibliographer. Poole's Index is known wherever English-speaking people are found, and it is interesting to read how early in life the lines of his future career began to shape themselves. In the preparation of a topical index in Yale, for the use of the students, began that interest in books, their right use and classification, which was to determine his particular life-work.

In some printed announcements from the Third Church, which has lately fallen into my hands, we learn of a new feature in Sunday-school work, the formation of a covenant class, which is like the confirmation class in other churches. The object of this class is to give special instruction to the older young people of the church prior to their formal admittance as members. Anything tending to enlarge and enlighten the general understanding of our young people in the principles of the liberal faith, to deepen the religious consciousness and the sense of personal responsibility in church relations, is good. The study here undertaken will be along the lines of Unitarian history, Biblical interpretation, and natural religion, and "henceforth faithfulness in the covenant class will be the condition and means of assuming the rights, powers, duties, and fellowship of the church." The minister of this church, Mr. Blake, also makes printed announcement of a book of anthems selected for the use of our liberal churches. No one is better qualified than Mr. Blake, both in musical and literary judgment, to fill this long-felt need. His peculiar touch and quality in work of this kind are well understood; and it is greatly to be desired that Unity Hymns and Chorals, the Song and Service Book, and the Festival Collection, should be supplemented with a book of anthems suitable for the service of a rational and progressive faith.

CELIA P. WOOLLEY.

March 14.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF MARGARET E. SANGSTER.

SUNDAY.

Trust for the Day.

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

Because of a subtle sense of pain,
Like a pulse-beat, threaded through
The bliss of my thought, shall I dare refrain
From delight in the pure and true?

In the harvest field shall I cease to glean,
Since the bloom of the spring has fled?
Shall I veil mine eyes to the noonday sheen,
Since the dew of the morn hath sped?

Nay, phantom ill with the warning hand,
Nay, ghosts of the weary past,—
Serene, as in armor of faith, I stand;
Ye may not hold me fast.

Your shadows across my sun may fall,
But as bright the sun shall shine;
For I walk in a light ye cannot pall,
The light of the King divine.

MONDAY.

Our Own.

We have careful thought for the stranger,
And smiles for the some time guest;
But oft for "our own"
The bitter tone,
Though we love our own the best.

Ah! lip with the curve impatient;
Ah! brow with that look of scorn,—
'T were a cruel fate
Were the night too late
To undo the work of morn!

TUESDAY.

The Edelweiss.

Far up on sternest Alpine crests,
Where winds of tempest blow,
They say that, all unfearing, rests
A flower upon the snow,—
A tiny flower, pale and sweet,
That blooms o'er breath of ice;
And glad are they, on any day,
Who find the Edelweiss.

Ah! far on heights of sorrows cold,
Where tears are dropping slow,
Some hearts have found, and, finding, told
How fair a flower may grow.
With petals pale, but perfume rare,
It garlands days of ice;
And blessed are they who, weeping, pray,
And find Faith's Edelweiss.

WEDNESDAY.

In Common Days.

In days supreme, of fond delight,
When happy thoughts within us dwell,
Like vestals robed in stainless white,—
Who time their footsteps by the swell
Of sweet-voiced bells upon the air,—
Then have we least the need for prayer.

In days obscured by veiling folds
Of grief, or clouded o'er with dread,
While dumb suspense relentless holds
Its sword above the shrinking head,—
Then, even in the soul's despair,
Is not the deepest need of prayer.

God keep us through the common days,
The level stretches, white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.

THURSDAY.

Do we know?

Do we dream how our petitions
Granted, might, like swords of wrath,
Sweep away the sweet conditions
And the mercies from our path,—
Leave us shorn of all our pride,
Fenceless, trampled, cast aside?

Do we know? O dear compassion,
Gracious ruth, that bids us wait,
Though we mourn, in thankless fashion,
That the answer tarry late,
And, o'erwhelmed by waves of care,
Have no patience in our prayer!

FRIDAY.

A Sea Fog.

Fair in the east, lo! a line of light
Pulsed and quivered and broke.
God's finger moved in its gentle might,
God's silence tenderly spoke.
The sea fog lifted! The fears took flight!
The soul from its trance awoke.

Ah! whence shall the wrecked on the perilous reef
Of doubts that, like mists, arise,
Find the flash of the lances that bring relief,
If not in the morning skies?
And where shall they cry through their utter grief,
Except unto Paradise?

SATURDAY.

Growing Old.

Nothing lost of all we planted
In the time of budding leaves,
Only some things bound in bundles
And set by,—our precious sheaves;
Only treasures kept in safety
Out of reach, away from rust,
Till the future shall restore it,
Richer for our present trust.

Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial, divine, and consequently imperishable.—*Aristotle.*

When I consider the wonderful activity of the mind, so great a memory of what is past and such a capacity of penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising,—I believe, and am firmly persuaded, that a nature which contains so many things within itself cannot be mortal.—*Cicero.*

EDITORIAL NOTES.

He who looks back over the past cannot fail to see that no struggles have been more lamentable, no wars more bloody, and no enmities more bitter and contrary to the spirit and teachings of Christ than those which have so often raged between religion and religion, and between Christian sect and Christian sect. He, therefore, who cares either for religion or humanity surely ought to do what in him lies to prevent such struggles and enmities in the present and the future. In the light of this thought we wish to call attention to the association known as the A. P. A. (the American Protective Association), which is doing so much in all parts of the country to stir up distrust, hatred, and antagonism between Protestants and Catholics. Grant that Catholics often fall far short of perfection, both as men and as citizens: do not Protestants also? and will Catholics be improved by so treating them as to stir up all the enmity, fanaticism, and ill-will there is in them? Will suspicion and bitterness on our part beget love and fairness on theirs? We are told that they always vote for Catholics and never for Protestants for office. This is not true: they often do vote for Protestants. But is there any way, course of action, on our part so certain to make them vote solidly for Catholics as to array ourselves against them, and to deepen the feeling of antagonism between us and them?

Rev. Washington Gladden has done a service to the public by an article on the A. P. A. movement, in the March *Century*, in which he points out the evils that must inevitably arise from it. Any anti-Catholic crusade is to be deprecated, just as would be an anti-Methodist crusade or a crusade against the Irish or the Germans. This crusade has two especially bad features. First, it resorts to secrecy and oaths. Second, it exaggerates and misrepresents. The stories it so industriously circulates about the Catholics forming military companies, and arming and drilling, and so on, turn out on investigation to be pure scares. Dr. Gladden shows that the A. P. A. has circulated forged documents, purporting to bear the official signatures of a number of American archbishops and of Cardinal Gibbons, deprecating the rapid diffusion of the English language, and calling on the faithful to crowd out heretics from office and from places of public and private employment. Of course, such unscrupulous methods are to be condemned. It is not necessary for us to approve of the doctrines and principles of the Catholics, or of all the methods which they employ to advance their cause. But it is necessary for us to be truthful and just—yes, and large-minded and charitable—in our dealings with them and everybody else.

One of the mistakes made by the A. P. A. is that of judging the Catholicism of to-day by that of three hundred or five hundred years ago. They forget that there is a new Catholicism rising in our time, just as there is appearing a new Presbyterianism and a new Episcopalianism. It would not be fair to judge the Church of England to-day by the spirit and deeds of that Church in its old persecuting days. It would not be fair to judge American Presbyterianism to-day by the Presbyterianism of John Calvin when he burned Servetus or of John Knox when he enforced his iron decrees in Scotland. In the same way it is not fair to judge present-day Catholicism in America by the Catholicism of the Spanish Inquisition. The world advances; and, though Catholic and Protestant both may boast that they do not change, yet they do change. Both are swept forward by the spirit of the time into a religious life that constantly grows more rational and more humane. As Professor Swing has well said in an excellent sermon upon "The New Catholicism": "No one can reason over the words 'Protestant' and 'Catholic' without making great use of the phrase 'long ago.' Over the Piedmont massacre John Milton wrote his eloquent lines:—

'Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks.'

"But we must not permit our indignation to make us forget that more than two hun-

dred years have passed since that massacre, and that in the mean time the Protestants have put to death many witches, and have dealt heavily in slaves, and have run an inquisition against Africans. . . . If there can come a new form of Protestantism,—a form that does not intend to enslave Africans again, or burn witches,—so can there come a new Catholicism. There is no choice in the matter. It must bow to fate."

Nothing more disgraceful has occurred in this country for several years than the recent revival of interest in pugilism, partly causing and partly growing out of the Corbett-Mitchell fight in Florida. Perhaps the worst feature of the matter is the conduct of the newspapers. It ought to be said, to the everlasting honor of two or three of the great dailies of the country, that they refused to report the Florida contest. But these were only a drop beside the ocean. Almost every daily in America the next day, and almost every secular weekly in America the following week, made the report of it their most conspicuous feature. Great "scare heads" emphasized its most exciting and disgusting incidents; columns, and in many cases pages, were given to the report of its brutal details; and all the more "enterprising" papers favored their readers with pictures of the combatants and the scene of the fight. These pictures and these reports, written generally with no sign of disapproval, but with enthusiasm, and with a relish for blood better suiting the nature of tigers than of men, going everywhere, and being read with eager excitement by nearly every boy and young man in this country, must produce evil moral results of the most serious and lasting character. Is the public really powerless to protect itself against such waves of corrupting and brutalizing reading? What are the churches about, that they do not rise as one man in protest? What are our legislatures doing, that they do not provide *legal* remedies, if no others can be found?

In the death of Mr. William F. Poole, for a long term of years the librarian of the Chicago Public Library, and more recently the organizer of the splendid Newberry Library of that city, the country loses a great public benefactor. Mr. Poole was best known by his "Index to Periodicals," which had come to be an essential in every important library of the country. But his greatest public service was probably that which he rendered in helping the people of this country to understand the real value and importance of libraries, and in so improving the methods of administering libraries, cataloguing books, etc., as to make libraries far more useful than they had ever been before. His conception of a library was as a great silent university, to which all classes of persons could go and find knowledge on all subjects in which they were interested, with the least possible trouble or delay. He made the libraries with which he was connected pretty nearly that. And, what was better, he did more than perhaps any other man to set the librarians of the country generally working toward that high ideal. He believed that the two great popular educators should be the free public school and the free public library. The first we have everywhere, and see clearly its benefit. Now let us have the second,—great libraries in the great cities, with branches in all the suburbs, and smaller libraries in every town, village, and hamlet. It is a high ideal; but there are already many indications that it is practicable.

We have just had the pleasure of a visit to the Armour Institute, the thoroughly equipped and somewhat unique institution of learning which Mr. Armour, the millionaire pork-packer of Chicago, has recently established in that city. The idea of the founder has been from the beginning to create a school of high grade explicitly for the benefit of the laboring classes. Hence he has located it in one of the sections of the city most densely populated with mechanics and wage-earners. His first plan was to make it distinctly a trade school; but this idea has been somewhat modified, so that now the institution combines features of the trade school, the ordinary manual training school, and the college of technology. Mr. Armour's desire was so great to make his Institute helpful in the largest possible way to the sons and daughters of poor men that it was for a long time a question whether any tuition should be charged. But, having learned from his

large experience that men prize what they pay for, he finally decided to charge moderate tuition fees, which in special cases, however, will be partly or wholly remitted. The building is one of the largest and finest educational edifices in the country. No expense has been spared in providing the best and most perfect apparatus and equipments of all kinds. Mr. Armour has long believed that the education of the country, generally, is shaped too much in the interest of those who expect to get a living by the use of their brains alone, and too little for the benefit of those who expect to work with their hands as well as their brains. It has been with the purpose of doing what he can to remedy this defect that he has established the Armour Institute in Chicago. We may add that he endows the Institute heavily, and thus insures its permanent efficiency.

Two features of Mr. Armour's great public benefaction commend themselves as worthy of especial praise. One is the fact that it meets a real want: it aims to furnish a kind of education that we have far too little of, and to benefit a part of our population quite too much overlooked in the establishment of our institutions of learning. Another is, the benefaction is planned and carried into effect by the donor himself, while he lives, instead of being merely provided for in his will, as something to be created by others after his death. Thus the benefaction is made a certainty instead of being left a mere contingency, liable to fail, as do so many brave plans for charities and beneficences resting on dead men's money.

It is gratifying to see an announcement, just made, that Mr. Armour seems disposed to go forward still farther in the path upon which he has started, and accordingly has just made a donation of $500,000 for the establishment of a manual training school in San Francisco, in connection with the public school system of that city.

It has always seemed to us amazing that rich men could consent to miss the high privilege of using their wealth for such ends of permanent public good as these.

The *Christian Leader* of March 8 gives an account of an effort recently made in Pawtucket, R.I., to admit Universalists to full membership in the Young Men's Christian Association of that place. It seems that particularly friendly relations exist between the Universalist and the evangelical churches of Pawtucket. All work together in various charitable and philanthropic enterprises, and even have gone so far as to hold revival meetings in common. It seemed, therefore, to many of the leading members of the local Young Men's Christian Association that it was only a proper thing that their doors should be open to these Universalists whom they were fellowshiping and working with in so many ways. But, knowing that this would be contrary to the regulations laid down by the National Young Men's Christian Association Convention in what is known as the "Portland test," they addressed the convention on the subject, urging that they be allowed to admit their Universalist brethren, and, if this were not possible under the Portland rule, then that that rule be changed so as to make provision for the larger fellowship. The petition was considered by the national body, but was refused. According to the "Portland test," no one can be a full or voting member of any Young Men's Christian Association organization who is not a member of an "evangelical church"; and an evangelical church is defined as one holding to a very narrow form of Orthodoxy, including such doctrines as the Deity of Christ, vicarious atonement, and everlasting punishment.

Several years ago the Young Men's Christian Association of Detroit, Mich., solicited a subscription for its work from one of the leading Universalists of that city, a man of high standing and of great influence in the community. He offered to give five hundred dollars, but made the condition that he should be allowed to join the Association as a member in full standing. His offer was refused. Later, when a Young Women's Christian Association was formed in the same city, an effort was made to get that placed upon a basis broad enough to permit Universalist and Unitarian women to enter. It was recognized that in these liberal churches were some of the most active workers in all good causes to be found in the city. But no matter. By an overwhelming majority it was voted to keep the organ-

ization strictly evangelical and orthodox, according to the narrow and traditional understanding of those words. There is everywhere a great willingness to accept Unitarian and Universalist money, but not our thought. Of course, it is entirely legitimate for these organizations to adopt and maintain such doctrinal regulations as they see fit; but it is time for all liberals to understand what these regulations are. In many places liberals have given money to them freely on the supposition that they are "unsectarian" and broad. As a fact, they represent one of the very narrowest, least intelligent, and least progressive forms of religion in this country. A few Students' Christian Associations in colleges have not adopted the Portland test, and are distinctly broader in their spirit. But these are exceptions. The regular Young Men's Christian Associations of the country, as a whole, cling rigidly to the doctrine of an infallible Bible, and all the backward-looking dogmas that go hand in hand with that. We cannot but believe that a day of greater enlightenment and breadth will some time come to these organizations. But it has not come yet.

We asked Secretary Reynolds of the American Unitarian Association to send us for last month's *Unitarian* an account of the needs and prospects of our national missionary organization. He did so. We do not see how any one who loves the liberal Christian faith can read that statement without being stirred by it. We have a great and immensely important cause to maintain. If we lay it down, no one else will take it up,—no one else can. The demands made upon us from both our own and foreign lands are great and constantly increasing. Only a few of these are we able to meet. Surely, we must not abandon any of the work which we have undertaken. Yet we shall be compelled so to do unless our churches increase their efforts. Only a single month remains before the accounts for the year must be closed. Will not every church, small as well as large, that has not yet contributed, and contributed all it can, do so without a day's delay? We talk of hard times. Yet really might we not raise twice or even four times as much money as we are doing for the promotion of our cause, without hardship to anybody? Are we really making sacrifices for our faith? Yet is it not worth making sacrifices for? Says Secretary Reynolds, "It makes my heart bleed even to think it possible that, by any lack of enthusiasm or effort or sacrifice, the blessed work of liberal truth should, in our day, suffer injury or be retarded."

Departments.

SUNDAY-SCHOOLS.

Easter Sunday was more widely observed than ever in our Unitarian churches. The central truths which give such a rich significance to the day are being more and more dwelt upon, such as "The New Life in Nature," "Consolation," "Immortal Hope," "The Resurrection Power in Life," and "The Sovereign Reign of Divine Love." The service issued by the Unitarian Sunday School Society for this year proved so helpful that it reached, through various editions, a larger number of printed copies than have any services of any kind published by the same society before. Fourteen thousand copies were printed.

One thing follows closely on another in this busy world, and the Sunday-schools will soon hold for their next commemoration Flower or Children's Sunday. There are some schools who observe this on Whitsunday, but the majority select some other Sunday later. The Unitarian Sunday School Society, in obedience to the common demand, will issue a special order of exercises for 1894. It will include some of the old and popular carols with a few new ones, thus satisfying different tastes. By this plan there will not be so much need of rehearsal, breaking in on the class lessons, and favorites in music will be heard again. It is gratifying to know that the efforts of the Sunday School Society in the direction of special services have been encouragingly successful.

I would call attention to a little book issued in London called "A Child's Religion." The price is 60 cents, and it will be sent to any address on application at 25 Beacon Street. This book has in it material very suggestive to teachers, and certainly quite helpful to parents. The topics are those which relate to essentials in religion and morals, and the style is very direct and clear.

The lessons prepared through the past winter by Rev. W. W. Fenn for the Western Unitarian Sunday School Society are now completed, and will soon be out in pamphlet form. These lessons are on "The Life of Jesus," with a picture for each issue, the

subjects of the illustrations being masterpieces of art. This is a striking and effective way of presenting New Testament themes; and it is to be hoped that, gathered up into book form, these fresh and modern lessons will find a wide sale.

Mr. Fenn has also run, parallel with these lessons on "The Life of Jesus," a series of most valuable studies on "The Acts of the Apostles." The Unitarian Sunday School Society has published these from month to month, and they are now complete. Nothing so adequate exists; and, when these lessons are made up into book form, as they will be soon, ministers and teachers will have a perpetual resource. These lessons will group what is the latest and best in higher criticism, elucidate some difficult matters, and give, best of all, a strong picture of Paul, the missionary worker and apostle. This manual will be ready in complete form for the next current school year.

The Boston Sunday School Union had for its subject at the March regular meeting the following threefold topic: "The Co-operative Relations of the Church, Young People's Societies, and Sunday-school,"—(1) "The Church," speaker, Rev. John Cuckson; (2) "Young People's Societies," speaker, Rev. Benjamin R. Bulkeley; (3) "The Sunday-school," speaker, Mrs. Anna Garlin Spencer. Associate work, hearty and continuous, is of all needs most pressing, to bring the forces of a church into joint action and full power.

EDWARD A. HORTON.

GUILDS.

THE INFLUENCE OF THE DEAD.

An Essay read before the Young People's Guild, Northfield, Mass, by Edith Callender.

This grand and spacious world in which we live was built for us by the dead. The green earth, the flowing rivers, the high hills, all plant and animal life, are only made possible by the existence of other forms that have long since passed away.

It is the same with our civilization; for that, also, is the outcome of a long series of struggles upward toward the light. From the time when our barbarian ancestors first began to tame the cow and horse and plant the fields, each generation has reaped the fruits of the toil and self-denial, the high thought and strong endeavor, of the preceding generation. Now we should hardly recognize our barbarian ancestors as fellow-creatures, and our world is another world from theirs. Yet all this change has been wrought by the ceaseless energy of mankind.

We speak of the inventions, the scientific discoveries, and humane institutions of the nineteenth century. In reality, these are not the work of one century or two, but were slowly evolved, step by step, from the time when the principles applied in them first dawned upon the minds of men. Every link may be traced in the chain of progress, from the sedan chair to the electric car. Between the beautiful Hebrew story of creation and the modern theory of evolution long ages of thought and patient investigation elapsed. A long line of heroes and martyrs mark the advance of humanitarian principles from the days when Las Casas labored alone to suppress the slave-trade in South America to the days when a nation's sufferings brought about the abolition of slavery in our own borders.

In literature and art it is not difficult to trace the influence of the dead. Homer and Plato, Shakspere and Milton, Phidias and Praxiteles, Raphael and Michel Angelo, though dead, yet speak; and multitudes of lesser names have left the stamp of their individuality upon the age in which they lived.

If our government and social life are better than those of ages past, it is because statesmen and patriots have studied and toiled and suffered and died to make these things possible.

The religions of the world hold in themselves a history of human life.

> "Out from the heart of nature rolled
> The burdens of the Bible old;
> The litanies of nations came,
> Like the volcano's tongue of flame,
> Up from the burning core below,—
> The canticles of love and woe."

All the thoughts and aspirations of holy men, their noble lives and deeds, stored, not only in the religious literature of all people, but still more in the lives of those "made better by their presence," feed and refresh our religious life to-day, even as the mighty ocean feeds and refreshes and unites the continents that lie in its bosom. We cannot help believing that the influence of Jesus deepens as the years go by, and that every man who has taught or lived the truth as he saw it has helped to make the religion of our day broader, purer, more spiritual.

Finally, what are we ourselves but a reproduction, a strange composite of the blood and tissue, the vital energy, the spiritual force, of countless generations of mankind? In us their thoughts and passions, their vices and virtues, still live.

The influence of the dead! It cannot be estimated. All that was true and good and beautiful in them lives on forever, and adds to the sum of human achievement. It is a mistake to think that this kind of immortality belongs only to the great names of the world. It is not a name: it is an influence,—subtle, measureless, linked with the power of God himself, and flowing forth

from every good and honest soul that ever lived on earth.

It must be that the influence of personal character rises from a strong instinct of human nature, and has a meaning worthy of our study. Though sometimes it may seem to us that life is a battle which only the strong survive and that God cares only to preserve the species, still in the depths of our consciousness there is something which tells us that to him also the individual is precious.

When we think of the innumerable forms of life, all differing one from another, we realize that God has a purpose in this diversity, and believe that he has given something of his infinite power to each. When we see that all the progress of humanity, material, intellectual, spiritual, has been the result of a long series of individual efforts, we realize that not one life could have been spared in this endless sequence.

"Each thing in its place is best." Your life and mine, each is sacred in the eyes of God and necessary to humanity; and, when we die, the faithful work we have done, the help we have given other lives, shall build for us a monument more enduring than marble.

"May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world."

A very favorable report comes from the guild at Exeter, N.H. This is the seventh year of the organization. The interest is very general. From the beginning meetings have been held every Sunday evening. For the first half of the year once a month the subject has been some early Italian painter, once a month a distinctively religious topic has been considered, while the other evenings have been filled respectively by a talk from the pastor about Europe and a miscellaneous subject. As examples of the last may be mentioned "The World's Fair," "The Year's New Books," and "Temperance Reform." There has been a good attendance of young people generally, older ones coming in on the minister's special evening. New ones from the Sunday-school are coming in. The guild is interested in helping a scholar at the Montana Mission.

We are glad to record the formation of a guild at Roslindale, Mass. It very promptly connects itself with the Alliance by sending us the names of two delegates, Mrs. I. N. Cutter and Mrs. R. P. Stevens.

We estimate there must be as many as fifteen organizations that have not joined the Alliance.

Winchendon, Mass., sends us the manual of the Charles H. Wheeler Guild and a list of topics and leaders for the season, from January 7 to June 27, meetings occurring every Sunday evening. We quote a few of the subjects,—"Act in the Living Present," "Dreams," "Money: Its Uses and Influence," "Promises," "A Cup of Cold Water," "Rowing and Drifting." This guild dates from December, 1891, and was named for the former pastor. There are seventy-six members; and a goodly number, from fifteen to twenty, of them take part in the meetings. The Charity Committee has found much work to do, and has interested the Christian Endeavor Society of the Congregational church and the societies of the Methodist and the Baptist church to join in the same work. An entertainment was given by these organizations together, and $200 was realized for charity. The Roman Catholics also gave some help.

The Channing Guild of Waltham celebrated its sixth anniversary on Sunday afternoon, March 4. Invitations having been sent to all the young people's societies of the city, acceptances came from the First Baptist, the Congregational, the Methodist, and the Universalist church. There were special devotions and a musical programme, with a solo by Mr. Fred Stearns. The subject of the meeting was "Our Undiscovered Selves," and this was discussed by Mr. Frank P. Rutter, leader, by members of the guild, and visitors. The attendance was very large, while a spirit of good fellowship prevailed.

A society was organized in Bolton, Mass., in October last. It has held weekly meetings since on Sunday evenings. At first four months were given to the study of "The Life and Writings of Saint Paul." The course was much enjoyed. Every one in the parish is invited to join the guild, and the response is encouraging. We select some subjects from the present series, reaching from February 18 to May 27,—"Ruth," "Unitarianism" (continued through several meetings), "The Lend a Hand Movement," "The Gospels."

The president of the Alliance had the pleasure of visiting the guild in Lexington, Mass., and addressing the meeting held on March 18. Mr. Luther Sherman, president of the guild, led the meeting; and Rev. C. A. Staples also spoke. Some of the topics of the present course, running fortnightly from January 21 to December 23, are here given: "Forgiving One's Enemies," "Low Aims or Lofty," "Ideals," "Seed Time and Harvest," "Self-control."

The president addressed the Sunday School Union, which met March 19, on the subject of "Young People's Societies in Relation to the Sunday-school and the Church."

B. R. Bulkeley.

UNITY CLUBS.

At Andover, N.H., much club work is done without any very distinct organization. Among the students of Proctor Academy, a young men's debating society meets fortnightly, and a Shakspere class meets weekly among the young women. An evening has been given to the subject of how to cultivate the memory, and one to a lecture on the White City. Last summer the young women procured thirty dollars to put into books for the public library, by means of a dramatic entertainment. Many of the young people take part in conducting the Sunday-school for a Sunday, under the direction of the superintendent. The Sunday evening service is often arranged for the purpose of aiding, and is sometimes conducted by, the young people. Readings from George Herbert have occupied one evening, Wordsworth two, and Robert Browning one. Other poets, whose writings are sufficiently elevated for the hour of worship, will be made Sunday evening guests.

The Unity Club of Nantucket, Mass., began its work under much depression last autumn, owing to the removal of Rev. Cyrus A. Roys, who organized the club, and who had conducted it with great efficiency and success. The club has gone on very prosperously, however; and the interest has never been higher. The membership is limited to two hundred and twenty-five, and the waiting list has been very large throughout the season. The literary study this winter has been devoted to Lowell and to the younger American authors. The essays given have been of an excellent quality. Many of the members have responded with anecdotes, quotations, and expressions of opinion bearing on the author of the evening or some one of his works. Some of the more recent meetings have been given to home travels, and the descriptions of personal experience and observation have been most entertaining. The social, musical, and dramatic committees have helped the club very much by the entertainments they have provided. It is not too much to say that the club fills a great need in the community. It numbers the best people in its membership, and is the leading organization of the kind in the town.

The Unity Club of Quincy, Ill., is divided into three sections. The social section holds six meetings, on one of which the history of the church is to be given and the church trustees elected. The literary section is devoting eight evenings to Ibsen. The following are the special topics considered: Modern Norway, Bibliography of the Poet, Reactionary Tendencies in Thought, The Conventional and the Ideal, Individuality in Women, Commercial Hypocrisy, The Problem of Heredity, Self-obliteration, and Self-realization. At each meeting one of Ibsen's works has been selected for special readings. The club has also carefully discussed the dramas and the problems which are suggested by Ibsen's methods and ideas. In the social science section the subject has been "A Study of the Development of Civilization." The principles of evolution have been discussed, as well as the development of the various political functions and the development of ethics and religion. This section occupies eighteen evenings with its work, and about one-half of its meetings are held on Sunday evenings.

The Follen Fraternity of East Lexington, Mass., has this year been organized into a Washington Irving class and a Current Topics class. Seven evenings were devoted to the study of Irving, three essays being read on each evening, and several carefully selected readings were given. These meetings were well attended, the essays were uniformly excellent, and the interest was good throughout. The Current Topics class has considered a considerable number of important social and economic questions, such as the causes of the financial depression, the municipal ownership of natural monopolies, the good and the evil of Socialism, the Chinese question, and the aims and methods of the modern church. A series of entertainments have also been held, consisting of plays, concerts, and readings.

GEORGE W. COOKE.

TEMPERANCE NOTES.

IRELAND AND THE DRINK QUESTION.

A striking article has been published in the *Fortnightly Review*, and later in *Littell's Living Age*, upon "The Ireland of To-day." After showing various causes working to the deterioration and ruin of the unhappy Irish people, the writer describes the vastness of the mischief of their habit of drink. In every Irish community big enough to have a grog-shop one-fifth of the male population, at the lowest, and "far more often a third or even a half of the whole, . . is body and soul at the service of the publican." It is worst in the larger towns, "worst of all in Dublin." The government of these towns is generally "in the hands of a majority named and actively supported by the publican and the liquor and brewing interests." In Cork a complete tramway line has been built "for no other reason than to facilitate Sunday travel out to the subur-

ban resort of a leading publican-politician." It is in such demoralizing influences that the boys grow up. Loafing and rowdyism of course prevail. In whole districts of Ireland the distillery and malt-house are the only industries left. As in the case of a very bad disease, the lower the vitality of the system is reduced, the harder it becomes to throw off the fever.

Here, then, is a picture, drawn by a friendly hand, of a whole people going to the bad. Of course, drink is not the only cause; but it is so great a cause that, if it alone could be removed, Ireland would begin to be prosperous again. And yet, seeing such object-lessons on a great scale, we here in the United States play with the gigantic evil; and we look on almost with indifference while in our own cities the same sinister power captures and corrupts our local governments for its bad ends, lays its deadly hands on our boys, and educates "toughs" and criminals.

C. F. Dole.

WOMAN'S WORD AND WORK.

The fifth regular meeting of the New York League of Unitarian Women was held in the Lenox Avenue Church, New York, on Friday, March 2, at 11 A.M. The president, Mrs. Chadwick, called the meeting to order. Reports of the secretary and treasurer were read and approved. Mrs. Chadwick then announced that, in place of the Religious News and Philanthropic Reports, a paper written by Miss Barton of Meadville Theological School would be read. The subject was "A Life of Service," and the paper was read by Miss Chapman of Brooklyn. It was an interesting and beautiful story of the wonderful usefulness of the life of a young woman whose resources were very limited in every direction but that of service to those around her. The subject of the day was "The Working Church,"—(1) Aims and Methods, (2) Amusements, (3) Pulpit Work. The first topic, "Aims and Methods," was treated by Miss Elizabeth Curtis of Staten Island.

Miss Curtis considered that in all ages the church had in view moral growth, and she felt that development of character and improving the individual life ought to be the aim of the church. As an institution, no church should be a centre of philanthropic work. Any charity originating in and carried on by a particular church becomes sectarian; and very often the same ground is gone over twice, and two church organizations interfere the one with the other. All charitable work should be absolutely unsectarian, and all educational and philanthropic work. The aim of the church should be to so educate and develop men and women as to make them useful, intelligent workers in all unsectarian work of reform.

The second topic, "Amusements," was treated by Mrs. Bolles of New York. The history of the church revealed the fact that the universal desire of the human race for amusement was recognized at a very early day, and the first form of the drama was religious. Afterward, as the drama gained in favor with the secular world, it was condemned by the church. But some form of amusement has always held favor. Just how far a church is justified in calling to its aid amusements as a means of raising money or increasing interest is a question. Something depends upon the location of the church. In isolated country districts, where there are no amusements except such as the church can offer, there seems only one course open. But in cities, where our young people have always a surfeit of amusements, the case is very different; and it often is a question as to whether the desired result is attained. Efforts to interest young people in the church by amusements seem to indicate that the interest rarely extends beyond the amusements. Mrs. Bolles criticised severely the elaborate and expensive entertainments given in aid of charity. As a means of raising money, the church fair seems a necessity; but those who have most to do in getting them up hope the day is not far distant when such work can be abandoned. While heartily favoring moderate amusements, Mrs. Bolles felt that a church depending upon them to any extent for its support was not carrying out the real object of a church.

Rev. Florence Buck of Cleveland, Ohio, read the third paper, on "Pulpit Work."

Miss Buck spoke of the statement so often heard to-day, that the pulpit was losing its place in the community, and felt that this was not true. While it has no longer the unique position of former years, much of its older work being done now by lectures and the wide distribution of literature, yet it still holds a place of its own. The function of instruction still belongs to the pulpit, because busy men and women have not the time to study minutely the great ethical principles which underlie our organization as a nation. All questions of the day are proper subjects for the pulpit. They should not be treated in a narrow, partisan spirit, but the aim should be to make clear the situation; and the pulpit is a power only when it identifies itself with questions of the day. The past is only valuable as far as its difficulties help in the solution of present problems, and the pulpit must be a great ethical force in the solution of these problems. It has a future only as it applies philosophy to life.

After singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

The spirit of man, which God inspired, cannot together perish with this corporal clod.—*Milton.*

LITERARY NOTES.

The Channing Club of Boston has taken upon itself the much needed task of examining the books written for boys and of publishing for the use of parents and librarians a classified descriptive list of such as are approved. The list is divided into three classes,—one of interesting stories; one of works of history, biography, travel, science, etc.; and one of books which, through the moral principles taught, are especially suited for Sunday-schools. No book has been rejected because of doctrinal teaching, as the list is intended for all denominations; but, wherever such teaching is prominent, the fact is noted. Besides the necessary items of publisher and price, each title is followed by a summary of the story, or a description of the scope of the work if in the second class, thereby enabling the reader to choose intelligently. The work seems to be excellently done, and is calculated to be widely useful. The catalogue of books approved may be obtained by sending a stamp to William M. McInness, 53 State Street, Boston, Mass.

Religion, Old and New, the monthly paper which Rev. A. M. Judy of Davenport, Ia., has been publishing for two or three years, is now to be issued in two editions,—one from Davenport and the other from Des Moines, Rev. L. N. Harvey and Mr. Judy being the joint editors. Thus each minister will have his parish paper, while both unite to make a paper which shall as fully as possible represent the State. Best of all, they have associated with them Rev. T. E. Dotter, pastor of the Universalist church in Des Moines, who will edit a "Universalist Department," thus aiming to make the paper representative of both wings of the liberal army of the State. Send subscriptions to Rev. L. N. Harvey, Des Moines. Price 50 cents a year.

"Common-sense Theology." A second series of Tracts for the Times. London: British and Foreign Unitarian Association. p. 164. Price 2 shillings.—These excellent tracts, written by eight English and four American Unitarians of eminence, we have noticed already as they appeared in pamphlet form. They are mainly doctrinal, and well calculated to enlighten the public regarding the doctrines, the principles, the aims, and the spirit of Unitarianism to-day. They make a valuable book for missionary use.

The seventy-fifth anniversary of the First Independent Christ's Church, Baltimore, Md., has been commemorated in a handsome pamphlet containing the proceedings at the rededication, with fine photographs of the church and sermons by Rev. James De Normandie and Rev. Grindall Reynolds. It is for sale at 25 Beacon Street, Boston. Price, 25 cents.

"A Chorus of Faith," as heard in the Parliament of Religions, Chicago, Sept. 10–27, 1893. Compiled by Jenkin Lloyd Jones.—The object of this book is to preserve in brief collected form the noblest utterances scattered throughout the seventeen days of the Parliament, those utterances which were most ethical and spiritual in their character and broadest in their spirit,—in a word, those that struck most perfectly the chord of universal religion. They are grouped in the volume under the following suggestive heads: Greeting, Harmony of the Prophets, Holy Bibles, Unity of Ethics, Brotherhood, The Soul, The Thought of God, The Crowning Day, and Farewell. Mr. Jones furnishes a short introduction. The selections, which are one hundred and sixty-seven in number, from one hundred and fifteen different authors, are well made. The book is a very interesting and inspiring one,—a noble reminder of the most memorable and prophetic religious gathering of modern times.

"The Religion of a Literary Man." By Richard Le Gallienne. New York: G. P. Putnam's.—This is a book similar to which there have been many; but almost invariably they have been failures. This is a success,—a literary layman's championship of Christendom. To hit the perfect plane of good taste between journalistic vivacity of expression and the reverent tone of true religious feeling has rarely been the privilege of any writer. The pen of Le Gallienne, however, trained to the literary style of the highest class of English newspaper editorial work, at the same time responds to the mind of a deeply religious thinker; and we have as a result in these brief, condensed papers a remarkable combination of poignant expression, homely illustration, and clear religious thought. They are calculated to hold the interest of the busiest man of the world, and convince him of the fundamental, needful, living truth of Christianity. At the same time no ecclesiastic or theologian can fail to profit by the fresh treatment here given of the deep problems of religious life. Truth always comes as Christ came in the garb of simplicity.

"A Symphony of the Spirit." Compiled by George S. Merriam. Houghton, Mifflin & Co. $1.—There are gathered together in this beautiful little book sixty-three short poems or poetical extracts, among the very finest in the language, on the subjects of death and immortality, or perhaps it would be better to say on the deathless nature of love. It is a book for all who

> "Look to see the breaking day
> Across the mournful marbles play,"—

to all who hope and trust (as who does not?) that

> "Life is ever lord of Death,
> And Love can never lose its own."

"The Aim of Life." By Philip S. Moxom. Boston: Roberts Brothers.—This is an admirable volume of addresses to young people. It is full of simple usefulness. It is as forcible as Drummond, as pure as Munger, as loving and sympathetic as Clarke. The usual ethical and educational topics are discussed,—habit, companionship, amusements,—but there is nothing prosy about any. There is a clear, earnest conception of what should be the aim of every young life that permeates the thought and inspires the style throughout. We heartily recommend the book to all parents for their children's sake, and to all young people for their own.

Some of our readers who do not know already may be interested to know that the sermons of Rev. Charles G. Ames of the Church of the Disciples, Boston, are published regularly each week in the Sunday morning edition of the *Gazette*. This is the paper in which James Freeman Clarke's sermons were published for so many years. We have few preachers among us whose sermons are so fresh, inspiring, and spiritually helpful as those of Mr. Ames.

THE REVIEWS AND MAGAZINES.

We notice below some of the more important articles in the magazines and reviews of the month: —

The New World (March).

Lotze's Doctrine of Thought. By Henry Jones.

The Human Element in the Bible. By Philip S. Moxom.

Universalism a Progressive Faith. By A. N. Alcott.

The Song of Solomon. By Karl Budde.

The Origin of Goodness. By Minot J. Savage.

The Problem of Paracelsus. By Josiah Royce.

The Anti-Nicene Doctrine of the Unity of God. By T. R. Slicer.

Dean Stanley and the Tractarian Movement. By A. V. G. Allen.

The Atlantic Monthly (March).

On the Upper St. John's. By Bradford Torrey.

A Greek Prime Minister: Charilaos Tricoupis. By Jeremiah W. Jenks.

The Reform of Secondary Education in the United States. By N. M. Butler.

Talk at a Country House. Assyrian Arrowheads and Jewish Books. By Sir Edward Strachey.

The Arena (March).

Manual Training *versus* the Old Method of Education. By A. H. Heinemann.

Nationalization of Railroads. By Rabbi Solomon Schindler.

The New Bible. By F. B. Vrooman.

The Cause of Financial Panics. By J. W. Bennett.

The Non-Sectarian (March).

Some Old Unitarian Worthies. Part II. Rev. Robert Collyer.

The Difference between Morality and Religion. By Rev. W. S. Crowe.

The Tale of Israel Told Anew. By William B. Smith.

Who are Infidels? By Jacob Marrifield.

The Biblical World (March).

The Theology of Paul and of John Compared. By George B. Stevens.

Paradise and the First Sin. By William R. Harper.

The Duties of Man as Taught by the Book of Proverbs. By C. F. Kent.

Hinduism's Points of Contact with Christianity. By Merwin-Marie Snell.

Biblia (March).

Egyptian Astronomy. By Rev. J. T. Pettee, A.M.

Egyptian Embalming. By Dr. C. H. Davis.

The Sanitarian (March).

Care of the Insane.

Prevention of Tuberculosis.

The Utilization of Garbage. By L. C. d'Homergue.

National Registration a Necessity. By S. W. Abbott.

The Review of Reviews (March).

Childs, the Giver. By Talcott Williams.

A New Constitution for New York.

The Story of the World's Parliament of Religions. By Rev. F. H. Stead.

Clara Barton and the Red Cross. By Sophia W. Williams.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Anamosa, Ia.—The church in Anamosa is new. It is the result of division in the Congregational church. For three years it stood as independent. Last October it called Mr. Charles Graves of the Meadville Senior Class to its vacant pastorate. The congregation was then very small, the finances at low ebb. By diligent work Mr. Graves has steadily increased both the numbers of the congregation and its financial strength, until it now quite fills a hall seating over two hundred. The church has been reorganized as the People's Church, and has united itself with the Iowa Unitarian Conference.

The ordination of Mr. Graves as pastor took place Friday evening, March 2. For

two days previous a conference had been hel l, with essays, sermons, and discussions, which had been participated in by the Unitarian ministers of Eastern Iowa, aided by Rev. T. B. Forbush of Chicago and Rev. J. H. Palmer, the Universalist minister of Cedar Rapids. The conference was very earnest and inspiring, and the attendance throughout was excellent. The ordination service packed the hall with eager listeners. The order was: invocation and Scripture, Rev. B. A. Van Sluyters, Decorah; sermon, Rev. T. B. Forbush, Chicago; ordaining prayer, Rev. C. E. Perkins, Iowa City; charge, Rev. A. M. Judy, Davenport; fellowship of the churches, Rev. L. A. Harvey, Des Moines; act of installation, Hon. D. McCarn, Anamosa; address to the church, Rev. J. H. Palmer, Cedar Rapids. This young church has secured already a large and vigorous constituency, and gives fine promise of growth and permanence.

Arkansas City, Kan.—After the departure of Rev. Mr. Rogers last August the church at this live little city slumbered until after Mr. Vail's arrival at Wichita in November. Then it asked him to come down and help them. At first the outlook was not very satisfactory. But through Mr. Vail's tact and persistence the congregation has been drawn together again, some seventy-five to eighty meeting Sunday evenings in Highland Hall. The Ladies' Society has been reorganized, and a Sunday-school is being started. Here also a church building is very essential, and the members of the little company are earnestly canvassing ways and means. The ladies have a small church building fund, and it is understood that one of the members of the congregation stands ready to donate the necessary land. It is hoped that during the coming summer the church will be able to house itself.

Asheville, N.C.—Rev. Henry A. Westall, a native of Asheville, and recently settled in Jersey City, begins his ministry here on March 1. He is a clergyman of tried and proved ability, having been pastor of Unitarian societies in Woburn, Mass., and Bloomington, Ill. He is equally at home in both branches of the Church of the Better Hope, Unitarian and Universalist, his church in Jersey City belonging to the latter denomination.—*Southern Unitarian.*

Bangor, Me.—The latest news from the Independent Congregational Society in Bangor is a year book for 1893–94 just issued. Its table of contents consists of twenty-two lines of headings. About eight of these indicate as many separate organizations. Of these organizations the Unity Circle of the King's Daughters is especially notable for its cooking class and sewing school.

The "Directory" contains the name and address of all the members, and is a handbook of convenient reference in many a household.

The Ladies' Benevolent Society, always active, is one of the oldest charitable associations in the State. The Women's Alliance, though still young, is also awake to its opportunities. Its regular meetings are held once a month, and consist of devotional exercises, the reports of work accomplished at headquarters and in all quarters, proposals of new things to be done, and discussions and voting thereupon. These regular meetings are alternated with an equal number of study meetings, the topics for which are, this year, an outgrowth of the World's Parliament of Religions. Besides the post-office work and cheerful letters, we have sent a little money to the small society at Evanston, Ill., which has as yet no church building, and more to Chattanooga, where they are trying to lift a debt. Repeated letters of thanks come to us from Tuskegee, Ala., for a valuable barrel of clothing sent to the Normal Institute for colored young men and women.—*Church Exchange.*

Bar Harbor, Me.—The enthusiasm manifested here goes beyond all that was hoped for in the beginning. The audiences have steadily increased, in spite of all counter-attractions. Having services at two o'clock in the afternoon and again at seven, it is surprising to see every seat occupied both times. All are eager for the good news, and especially are they anxious to understand what Unitarianism stands for. Mr. Cochrane is giving a course of evening lectures upon our religious faith.

The audiences that greet Mrs. Cochrane on the alternate Sunday evenings to listen to practical, every-day religion are fully as large as those who come to hear what Unitarianism is.—*Church Exchange.*

Boston, Mass.—The various Lenten services in our Unitarian churches have generally been well attended.

The Wednesday noon meetings in King's Chapel have, as in former years, proved an hour in which many ministers as well as laymen sought spiritual rest. The noble sermons at the First Church at Wednesday vespers have had a powerful influence.

The evening lectures at All Souls', Roxbury, upon "Liberals in Literature," have been listened to with growing interest by large congregations.

Many special discourses applicable to the season have also been delivered in many of our pulpits. Rev. Minot J. Savage, in an admirable sermon upon "The Secret of Rest," said: "There are large numbers of people who are work-weary, those who have come to believe that all is useless and empty and vain. There are people who are burdened by their shattered ideas. Then there

are those who are broken in health. There is also a class of people who, 'through fear of death, are all their lifetime subject to bondage.' They are haunted by the thought of burial, by the thought of the utter loneliness of it. Let us consider what reliefs there are for these troubles. Jesus says: 'Come unto me, all ye that labor and are heavy laden' (text). Jesus' life was not an easy one, but he followed his orbit as peacefully as a star. He shrank from death, but he faced it through and he faced it down; and he died forgiving his murderers. Jesus had found the secret of rest. He had absolute, permanent trust in God. He believed in his Father. Ought we not to rise up to these magnificent trusts and rest? Do all you can: when you have done all you can, lie back and rest."

Cambridge, Mass.—The recently issued announcement of the Divinity School shows an attendance this year of forty-seven students. Of this number eleven are resident graduates, four Seniors, eight Middle Class men, eighteen Juniors, and six special students.

Centreville, Ia.—For some years previous to his entrance into the Unitarian fellowship Rev. G. H. Putnam, now pastor at Carthage, Mo., had been the minister of the Presbyterian church at Centreville. As a result of his liberal teaching, there was a group of intelligent men and women who could no longer affiliate with any of the orthodox societies. Hence they turned to the Unitarian Conference for advice and aid. About the same time Rev. J. H. Bidwell, a well-known Congregational minister of Iowa, came to the members of the same conference, seeking fellowship and work. The man and the place were at once brought together. The result is a very promising movement: an enthusiastic congregation of about one hundred wide-awake, intelligent people; and an organization which has already grappled with the financial question in a vigorous and effective fashion. Such a spontaneous out-reaching of the people in an average Iowa town for a more reasonable faith is evidence that there is still a place for Unitarianism; that it is not as effete as is sometimes said, but is still a light to those who have been sitting in darkness, both ministers and people.

Charleston, S.C. — Mr. Whitman has been preaching on the "Need of Spiritual Life" and the "Law within my Heart." The latter sermon was reported in the *News and Courier*. Life and interest prevail in all the branches of the church. We hear from a faithful correspondent that the annual meeting of the Ladies' Sewing Society was held on the first Tuesday in the new year. In spite of the hard times the finances were never more encouraging. The president gave an account of the inception of the society: "And we are hale and hearty, though our years are more than threescore and ten." Two other meetings of the society have been held during the month. In fact, the meeting of its members is one of the bright, cheery events of every other week.

Helping Hands have put on their thinking cap to bring about ways to again bring in the dollars to their now empty treasury; for they have just paid dressmaking and milliners' bills, so as to present their new *protégé*, the parish house, fully clothed and out of debt. The interest on their investment of more than $225 they feel is well secured by the moral and helpful influences which they believe will ever go forth from that house for the elevation of the entire population of this city.

Mr. Whitman was requested by the Bible Society to deliver a sermon upon the Bible. The *News and Courier* said of it, "The sermon was of a very high standard,—a just yet very reverent criticism."—*Southern Unitarian.*

Cincinnati, Ohio. — Rev. George A. Thayer has been preaching during March upon the following themes: (1) "The Soul: Pre-existence, Reincarnation, or Individuality"; (2) "The Evolution of Man: Will There ever be a Higher Race on Earth?" (3) "The Survival of the Fittest"; (4) "The Rational Future." The last subject was the one reserved for Easter. After the sermon the right hand of fellowship was given to persons wishing to be openly identified with the church.

East Lexington, Mass.—Rev. George W. Cooke has been preaching a series of evening sermons on Jesus. The special subjects have been "Jesus as the Revealer of God," "Jesus as the Friend of Man," "Jesus as the Interpreter of Life," "Jesus as the Discloser of Immortality.

Ellsworth, Me.—There is increased social life in the society here, and a cordial fellowship exists among all the members. The debt incurred through repairing the church has spurred the young people especially to extra effort. During the winter these young people have given an entertainment fortnightly. There has been much latent dramatic skill brought to light and utilized. We are very proud of the dramatic ability and the willingness to put it forth manifested by those who must take the places of the older members by and by. The ladies have given a supper fortnightly during the winter. The Sunday-school is just recovering from the break occasioned through the repairing of the Sunday-school rooms. The pastor has taken the Bible class, and will make a systematic study of the Gospels.

Hopedale, Mass.—The Guild of À Kempis has within the last few months added considerably to its already large membership, and on the first Sunday of March chose new officers for the year ensuing. Mr. Adin Messinger was elected president. The ladies of the parish have furnished their excellent sociables during the month, the young people giving the entertainments. On February 14 a large chorus of young men, under the direction of Mr. and Mrs. F. M. Day, gave us many popular songs and a most delightful farce, "Freeezing a Mother-in-law," which provoked great laughter. The pastor on February 18 exchanged with Rev. E. C. Smith of Framingham. It happened to be the most inclement Sunday of the year, and only a few were able to hear Mr. Smith's most inspiring sermon. There was no regular session of the Sunday-school. On the evening of the 28th the Misses Lapworth conducted the entertainment. The singing by Miss Lapworth and Mr. Charles Lapworth brought forth enthusiastic applause, as did that also of Mabel and Clarence. We were all greatly indebted to Miss Flora Lapworth for the great efficiency with which she carried out the programme.

Iowa City, Ia.—Rev. Charles E. Perkins has nearly completed his second year of work in this university town. He has shown himself an able preacher and a faithful pastor, and has won the confidence of the people of all denominations in the town. The local society is not strong, and the field has been known for many years as a somewhat difficult one. But Mr. Perkins is working on bravely and earnestly, reaching by his preaching and Bible class instruction a very considerable number of students, and succeeding in his general work distinctly better than his near predecessors. He exchanged pulpits two Sundays in March with Mr. Sunderland of Ann Arbor, the editor of the *Unitarian*.

Iowa Conference.—Slowly but steadily the conviction grows that those whom God hath joined together by giving them the same nature and mission, man should not by his selfish and short-sighted sectarianism put asunder. Perhaps the best proof of the growing conviction inside Unitarian and Universalist ranks that the two denominations stand for essentially the same principles, and have really the same aims in view, may be seen in the steadily increasing number of efforts put forth for co operation and fellowship, especially in joint conventions. Michigan has had one such convention, and is soon to have another. Wisconsin has had one or two. Two or three have been held in the East. Iowa has recently held a very successful one, which seems certain to be followed by others. So the good spirit spreads.

In response to your request for a brief report of the Iowa Convention for the *Unitarian*, I send you the following notes: —

At the annual meeting of the Iowa Unitarian Association in Davenport, Nov. 16, 1893, a resolution looking to a joint convention of the two liberal religious bodies within the State, was unanimously passed. The executive committee of the Iowa Universalist Convention cordially indorsed the resolution, and, while precluded from issuing a formal call for a convention, gave their aid as individuals in the preparation of a programme.

The convention met in the Unitarian church at Des Moines, Tuesday evening, February 20, and continued through the two following days. It was well attended, nearly every Universalist and Unitarian minister in Iowa being present, with a good representation of the laity. Among the latter were several members of the Society of Friends. Rev. R. D. Towne, pastor of the Universalist church in Dubuque, had been chosen to preach the opening sermon; but, being absent from the State, Rev. Charles E. Perkins of Iowa City was invited to take his place. Mr. Perkins's sermon was on "Intellectual Scepticism and the Grounds of Belief." Previous to the assumption of the preacher's task, however, Rev. Leon A. Harvey of the Unitarian Church called the convention to order, and introduced Judge O. B. Ayres, the president of the Iowa Universalist Convention, who gave to the friends a cordial welcome, expressed in words showing a warm appreciation of the object which had called them together. An equally cordial and happy response was made by Rev. Mary A. Safford of Sioux City, the president of the Iowa Unitarian Association.

The convention was formally organized Thursday morning by the choice of Mr. Edward Cromwell of Sioux City as president, Rev. J. H. Palmer of Cedar Rapids as secretary, and Rev. Leon A. Harvey of Des Moines as treasurer.

At ten o'clock Rev. Amos Crum, D.D., of the Universalist church at Webster City, read an exceedingly entertaining and able paper upon the theme "The Decline of the American Pulpit." The discussion which followed was led by Rev. T. P. Byrnes of Humboldt, and participated in by several others. At eleven o'clock Rev. H. D. Stevens of the Unitarian church at Perry gave an address upon "The Humanitarian church," which awakened very general enthusiasm. The paper was alive with moral and humane passion, and deservedly ranked among the best things of the convention. The discussion was led by Rev. A. K. Beem of Osage. At two in the afternoon a paper on "Unitarianism and Universalism" was read by

Rev. Charles E. Perkins of Iowa City. The paper followed the historical method in treating of the origin and growth of the two bodies, maintained their individuality, yet asserted for each a natural and growing affiliation with the other. The discussion which followed, and which was led by Rev. W. L. Swan of Clarinda, was very general. In the course of it the convention was favored with a vigorous address, teeming with interesting reminiscence, by Rev. S. S. Hunting of Des Moines, formerly pastor of the Des Moines Unitarian church.

At three o'clock Rev. Arthur M. Judy of Davenport spoke for the pulpit upon "What is Desirable in the Pew?" The address was a noble call to service, full of lofty spirituality, yet strongly practical.

The sermon in the evening was by Rev. J. H. Palmer of the Universalist church at Cedar Rapids. It was earnest and eloquent, quite in the line of the thought and aim which had called the people of this convention together.

Thursday afternoon the convention opened with a paper on "The Renewed Bible," by Rev. C. E. Varney of the Universalist church at Storm Lake. Discussion followed, led by Rev. James Gorton of Marshalltown. Next came a symposium, devoted to consideration of "The Secret of Success in our Work." Rev. A. K. Beem, Rev. T. P. Byrnes, Rev. J. H. Palmer, and Rev. Elinor Gordon spoke to the question. Your correspondent was not present at this session of the convention, but all reports which came to him indicated that it did not fall below other sessions in interest. The closing sermon was preached in the evening by Rev. Mary A. Safford of Sioux City. Miss Safford said that "the convention had already preached her sermon"; but, if this were so, we were all glad to hear it again according to her rendition, and emphasized by her earnest voice and manner. It was a word which fittingly brought the brotherly meeting to an end.

At the business session of Thursday a resolution was unanimously adopted recommending to the Iowa Universalist Convention and the Iowa Unitarian Association consideration of the advisability of holding our annual conferences together, with separate sessions for the business of each body. Other important resolutions were passed looking to more active co-operation in liberal Christian work throughout the State of Iowa.

The Des Moines daily papers gave very full reports of the convention. The Unitarian Society made everybody welcome to their church and to their homes. Rev. Mr. Harvey, as host, seemed to be ubiquitous. He was certainly most efficient.

The spirit and temper of the Conference was all that the most sanguine could have hoped. The essential unity of thought and purpose of the representatives of the two liberal Christian bodies was very noticeable. We believe it is the beginning of larger and better life for both Universalism and Unitarianism in Iowa. C. E. P.

Jowai, India.—On the occasion of the visit of the chief commissioner of Assam, the political head of the province, to Jowai, on November 27, the teacher and children of the Unitarian Free School of Jowai paid him their respects with a formal address of welcome, which he responded to with inquiries concerning the school and the Unitarian cause in the Khasi Hills.

On Sunday, December 24, special sermons on the meaning and value of the Christmas were preached in our meeting hut at Jowai by Kissor Singh and Mar Singh. On Monday, the 25th, the Unitarians at Jowai and the school children celebrated the Christmas with various kinds of sports and entertainments, our heathen neighbors also taking part

The house to house visitation is still continued almost every Sunday evening, our school children assisting us in singing. A native Methodist evangelist, who only a few months ago left the theological training institution of Cherrapoonjee, has joined our ranks, which has much surprised our orthodox friends.

The Nongtalang church and school were closed during the month of December, owing to outbreak of cholera, but have since been reopened, the disease having disappeared.

Will our friends and sympathizers of the Khasi Hills Unitarian Mission kindly send us old illustrated papers, pictures, maps, alphabet sheets, etc., for the use of our schools? They will have the effect of drawing many heathen children to our schools. These may be addressed to me at Jowai, Khasi Hills, Assam, India.

HAJOM KISSOR SINGH.

Kalamazoo, Mich.—The money is raised, the plans drawn, and the contract let for the new Unitarian church here. The work of building will be pushed forward vigorously as soon as the spring opens.

Milford, N.H.—We are very glad of the great Unitarian work done in Massachusetts, and rejoice at the strength of our cause in that State.

We are small in numbers in New Hampshire, and desire to receive all credit rightly due us.

It is often a misfortune to have towns of the same name in different States, especially so when credit due to our little Granite State is given to towns of like names in old Massachusetts.

"Be it known to all men" that the grand work of the past few years reported in the March *Unitarian* has been at Milford, N.H., —not Milford, Mass.

Oklahoma City, Ok. Ter.—Five years ago Oklahoma City was an open prairie without a cabin. To-day it is a town of ten thousand, with three-storied brick and stone blocks, city water, sewers, gas, and electric light. It has also a Unitarian church, with a comfortable home of its own, seating over two hundred, which is filled to the doors every Sunday, to listen to the sermons of Rev. C. H. Rogers, its pastor. This little church was dedicated to the "worship of God and the service of man." Tuesday evening, February 20, the pastor was assisted by Rev. T. B. Forbush of Chicago, who gave the sermon. This is the south-western outpost of the Central West, and stands alone in this new Territory. But, although it is only six months old, the knowledge of it has gone abroad; and some three or four points in Oklahoma have urged Mr. Rogers to "come and do likewise," while two towns have offered land for church buildings, if we will take possession. The field in that direction has fine promise, if only we were able to avail ourselves of the opportunity. Would that the easy-going friends of liberal Christianity could realize the possibilities of these wide-spread fields and the privilege of improving them for God and humanity!

Plainfield, N.J.—Evenings with Charles Dickens at All Souls' Church. March 26, "Bleak House," Mrs. E. W. Conklin; April 6, "Pickwick Papers," Mr. H. B. Wells; April 20, "David Copperfield," Mr. W. H. Riley; May 4, "Little Dorrit," Mrs. F. D. Warren; May 18, "Our Mutual Friend," Mr. E. H. Mumford. Each book will be introduced by a short paper or address, after which a free discussion of its people and incidents is desired.

Topeka, Kan.—The ordination of Rev. Abram Wyman was made the occasion of one of those little conferences in which our Western churches take pleasure. It was opened Tuesday evening, February 13, by a very strong sermon from Rev. W. W. Fenn of Chicago, on "The Live Olive-trees," which was listened to by a good audience, in spite of the intense cold which followed the severe blizzard of the 11th and 12th.

Wednesday afternoon another choice audience gathered to enjoy the careful and scholarly delineation of the life and character of Paul which Mr. Fenn presented. Seldom has a Western audience been favored with a more perfect work of constructive criticism. Wednesday evening was Mr. Wyman's ordination. The invocation and Scripture reading were by Rev. Prof. Black of Topeka; sermon, by Rev. J. E. Roberts of Kansas City; ordaining prayer, by Rev. W. S. Vail of Wichita, Kan.; charge, by Rev. T. B. Forbush of Chicago; fellowship of the churches, by Rev. W. W. Fenn; act of installation, by F. H. Foster, Esq., of Topeka; address to the church, by Rev. C. G. Howland of Lawrence. Mr. Roberts's sermon was on the true nature of religion, and was full of the charm of his peculiar eloquence.

The Topeka people have quite fallen in love with their young pastor, the congregations have largely increased, and there is every prospect that the church is on the road to satisfactory success.

Salem, Mass.—The session of the Essex Conference at the East Church March 1 was a very enjoyable one. Dr. Moxom's paper on "The Labor Question" was worthy of the occasion, as was also Rev. Mr. MacDougall's address on "Do we need a Change of Name to become a Free Church?" —The union Easter service of the four Unitarian Sunday-schools of Salem at the Barton Square Church Easter Sunday afternoon, with Rev. E. A. Horton to speak, was a very pleasant affair. The new service of the Sunday School Society was used, and much enjoyed.

A very large audience gathered at the Barton Square Church on Sunday evening, March 18, to listen to an address by our senior pastor, Rev. E. B. Willson, on "Fifty Years in the Ministry: A Retrospect."

The Alliance of Barton Square Church had a pleasant and profitable sale at their vestry March 21. This Alliance entertained sister alliances on Tuesday, March 13. Rev. Mr. Manchester gave an address on "The Montana School," and afternoon tea was served.

San Antonio, Tex.—Brother Shultz sends the following: "It is always said that religion is intolerant: that is true. But who are the accusers? The doctors? What about the persecution which Jenner, Harvey, Hahnemann, and others had to endure? The scientists? Who ever propounded a new theory in science and was not hooted and sneered at by his own fellow-laborers? The men of industry? The inventors have been crushed to the earth by the names of crank and fool imposed upon them. He who has the courage of his convictions, be it in medicine, in art, in industry, in science, or in religion, must be willing to be made the target and the scorn of his fellowmen."—*Southern Unitarian.*

St. Louis, Mo.—The twenty-fifth anniversary of the marriage of Dr. and Mrs. Snyder was celebrated by the ladies of the Eliot Society at the Church of the Messiah by a surprise in the shape of a reception to Dr. and Mrs. Snyder from the congregation. During the evening Mr. Hugh McKittrick, president of the trustees of the society, presented, in the name of the ladies, to the pastor and his wife a basket of "silver" dollars,—the sum of the gifts of each man, woman, and child in the society.

—The Literary Committee of the Eliot Society is carrying out with great success the programme published in the fall. There have been two meetings in the month past, at which Reade's "Put yourself in his Place" furnished material for papers and discussion on "Trades Unions," and Mary Hallock Foote's "Chosen Valley" on the rights of corporations. Among the notable evenings have been those devoted to Hamlin Garland's "Spoils of Office" and Ibsen's drama, "Nora, or the Doll's House." A feature of many meetings has been a letter to the meeting from the author of the book under discussion. Among such may be mentioned letters from G. W. Cable, Mary E. Wilkins, M. H. Foote, and Hamlin Garland. This work is in the hands of a most efficient committee, of which Mrs. C. H. Stone is chairman.

—Rev. Mr. Johnstone of Grand Rapids recently exchanged with the pastor of the Church of the Messiah.

—At the March meeting of the Unitarian Club Rev. Caroline Bartlett, the guest of the club, presented a paper on "The Promise of Unitarianism," in which the position of the radical wing of the church was ably presented.

—At the March meeting of the Eliot Society the "literary hour" was devoted to "Memories of John Calvin Learned, Late Pastor of Unity Church." Miss Wall presented a paper on "Mr. Learned's Relation to the Educational Institutions of St. Louis"; Mrs. C. C. Allen, "Press Comments and Mr. Hosmer's Poem"; Mrs. C. L. Moss, "Letters." Miss Jewett talked of "Some Personal Traits"; and Mrs. N. B. Eayrs sang in conclusion Mr. Chadwick's hymn, "It singeth Low in Every Heart." The ladies of Unity Church were guests on this occasion, and the evidences of sorrow that marked the funeral service at Unity on December 10 were repeated in the chapel of the church of the Messiah on March 5.

Washta, Ia.—Rev. Ellen Gordon of Sioux City preached at this place on Sunday afternoon, February 25. The Masonic Hall was crowded to full capacity. The subject of Miss Gordon's sermon was "Am I a Christian?" The drift of the sermon was to show that much depended upon the qualification of the word "Christian," as far as liberals were concerned. If the word "Christian" included a belief in any of the present orthodox ideas of Jesus, the answer would have to be in the negative. But, if by Christian is meant trying to follow generally the teachings of Jesus as well as trying to live the Christ life, then the preacher thought most liberals were proud to be called Christians.

Wichita, Kan.—The installation of Rev. W. S. Vail at Wichita took place Thursday evening, February 15. The order of service was as follows: invocation and Scripture reading, Rev. T. B. Forbush of Chicago; sermon, Rev. W. W. Fenn of Chicago; prayer, Rev. Abram Wyman of Topeka; fellowship of the churches, Rev. W. W. Fenn; act of installation, Hon. R. A. Sankey of Wichita; address to the church, Rev. T. B. Forbush. It was greatly regretted that Mr. Roberts of Kansas City and Mr. Howland of Lawrence were unavoidably prevented from assisting in the service. Their absence, coupled with the fact that Messrs. Fenn and Wyman were obliged to return North Friday morning, prevented the conference which had been planned for that day and evening.

Mr. Vail, who succeeds Rev. E. R. Shippen at Wichita, is well known in the West, having been the pastor of a large Universalist church at St. Paul, Minn., for some seven years. Being attracted to the Unitarian fellowship, he resigned his St. Paul pulpit, and accepted the Wichita call. He is winning golden opinions from all with whom he comes in contact. The Wichita church is in good condition. The congregation fills the hall. The Sunday-school is excellent, and the Ladies' Society is active and efficient. Steps are already being taken to secure a satisfactory church home, which, when completed, will place the society on a permanent and substantial basis.

Yarmouth, Me.—Rev. E. E. Newbert of Augusta preached here February 18, in exchange with the pastor.

The Ladies' Circle gave a pound party for the poor Friday evening, February 23. A goodly number of packages were received, and have been distributed according to the best judgment of the committee. Fortunately, our parish contains but few really needy people. The Women's Alliance packed, February 24, a large dry-goods box of various articles for wear and house use. Tuskegee Normal and Industrial School is the object of this benefaction. We are glad to assist those who are trying to help themselves.

We are glad to chronicle a pleasant social event. The pastor, with several gentlemen assistants, met the young unmarried men of the parish, to the number of twenty-four, Wednesday evening, March 7. The evening was passed in conversation, playing games, and singing. Refreshments were served at a suitable hour. It is enjoyable to see the young men together in this way. It is democratic and good for morals and religion. Work for and with the young men. They will respond, and heartily, too.—*Church Exchange.*

What springs from earth dissolves to earth again, and heaven-born things fly to their native seat.—*Marcus Antoninus.*

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